

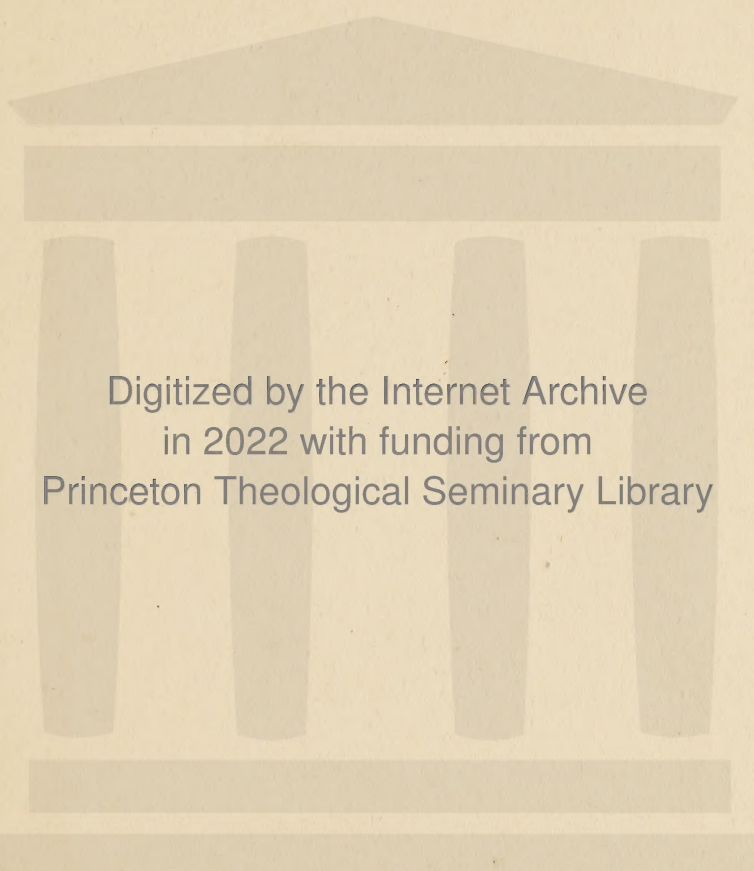






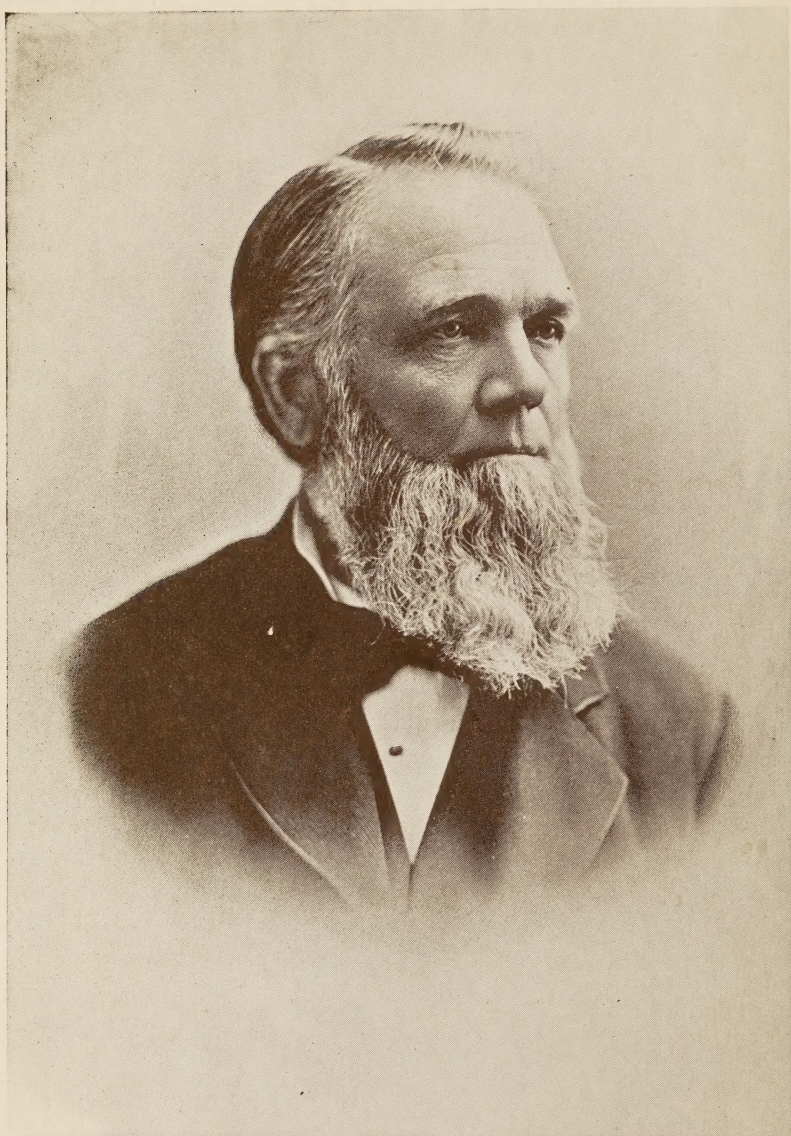
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FRANKLIN DEWEY RICHARDS





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# LIFE OF FRANKLIN D. RICHARDS

PRESIDENT OF THE COUNCIL  
*of the* TWELVE APOSTLES  
CHURCH OF JESUS CHRIST OF  
LATTER-DAY SAINTS



BY  
FRANKLIN L. WEST, Ph. D.

DEAN OF THE FACULTY  
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## INTRODUCTORY

The Rev. Orville Dewey, Unitarian divine, at the Sheffield (Mass.) centennial celebration, in June, 1876, declared that "they who do not remember and revere their ancestors who have done worthy deeds are not likely to leave a posterity that will be worthy of being remembered." And he thus continued: "It is, therefore, not only fit, but it concerns our own character and the character of our children, that we should do it; that we should take, and leave to our children, an impression which is good for us and for them. It is an advantage in aristocratic countries, that noble families who have acted a distinguished part, should in their permanence carry down the recollection and incitement of high, historic virtues. We have no aristocracy. All the more reason is there that we, the whole people, should take care of these treasures of the olden time; that we should take upon our hearts, and keep alive within them, the memory of our fathers' virtues."

Franklin Dewey Richards was an Apostle in the Church of Jesus Christ of Latter-day Saints for more than fifty years, and at the time of his death was president of the Apostles' Quorum. He went upon five missions to the Eastern States, and upon four missions to Europe, promulgating the tenets of his faith, and in the years 1850-52, 1854-56 and 1867-68 he presided over the European Mission.

As a frontiersman and an early settler in the Intermountain region, he crossed the plains between the

Missouri River and Salt Lake Valley seven times before the advent of the railroad. In Nauvoo, Illinois, and in Salt Lake City and Provo, Utah, he built his home with his own hands.

He was a brigadier-general in the Utah Militia, and for fourteen years probate judge of Weber County. A member of the Utah Legislature, many times re-elected, he was also a regent of the University of Deseret (now University of Utah). He was the founder and first president of the Utah Genealogical Society, first president of the State Historical Society, editor of the "Millennial Star," founder and first editor of the "Ogden Junction," and General Historian of the Church. He was a wide reader, a deep thinker, and an able speaker and writer—a highly honored and much loved man.

The author of this volume is a grandson of Franklin D. Richards. During fourteen years in Ogden their homes were adjacent—no fence intervening. The close family association produced enduring impressions. It was largely because of the writer's love and admiration for the subject, that he undertook the preparation of his biography. Grandfather Richards had a clear, analytical mind, and possessed breadth of view, beauty of soul, and a most lovable nature. The desire to do him honor has made this labor of love an enjoyable task, even though an arduous one.

Most thoughtful men recognize the value of biographical study. The consideration of abstract ethics is less profitable than the study of concrete examples. The life of this man exemplified so much that is worthy of emulation that the book cannot fail to engender



noble thoughts and high resolves in the minds and hearts of its readers, especially the posterity of those for whom Franklin D. Richards gave his best.

So intimately connected was his life with all the larger movements of the "Mormon" community, that any record of his activities is a virtual contribution to the general history of the Church. The hope is cherished that the perusal of these pages will inspire faith in the great work to which he devoted his life and for which he endured and sacrificed so much.

In the preparation of this volume I have had free access to and have quoted liberally from the very complete diaries kept by my grandfather, and have also drawn upon the published writings of men of prominence in the Church or in literary circles—such men as George Q. Cannon, Orson F. Whitney, Edward W. Tullidge, as well as upon the works of Hubert H. Bancroft, historian, and other sources of information, for facts, figures, and utterances illustrative of my theme. In this pleasing service my parents, Joseph A. and Josephine Richards West, and my uncles, Franklin S. and Charles C. Richards, have rendered invaluable assistance. It should be known, too, that Franklin S. Richards was the initiator of the work.

We were extremely fortunate in securing the aid of Apostle Orson F. Whitney, to whom we are deeply indebted for a careful revision of the manuscript prior to its publication. He has given to the work the full benefit of his excellent literary judgment, his thorough knowledge of the subject, and his well-known skill as a writer and critic of exceptional ability.

FRANKLIN L. WEST.





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## CHAPTER I

### ANCESTRY AND BOYHOOD

Early Ancestors—Joseph, Phinehas, Levi and Willard Richards—Franklin as a School Boy—His Parents' Religion—"Mormon" Missionaries—Conversion and Baptism.

Before the time of the Norman Conquest, the Richards name was known in Scandinavia, Germany, France and Spain, with its terminations varied according to national usage. It is probable that the ancestors of Franklin Dewey Richards came to the British Isles at approximately the time of William the Conqueror, Duke of Normandy, who defeated Harold, the last of the Saxon kings of England, and obtained control of that country (A. D. 1066).

The name is repeatedly associated with nobility and landed titles of the British Isles. Books of heraldry give no less than seventeen distinct coats of arms by the name of Richards.

Franklin's progenitors are next to be found in New England, for he was of that sturdy Puritan stock which came to this country in quest of religious and political liberty. His earliest American ancestor, Richard Richards, settled at Lynn, Massachusetts, in 1633—only thirteen years after the landing of the Pilgrims who came over on the Mayflower. The family continued to live in New England until its members became identified with the Latter-day Saints and moved westward.

The maiden name of Franklin D. Richards' mother



was Wealthy Dewey. It is interesting to note that her lineage also passed along the Saxon line from the Continent to England at the time of the expedition of the Norman Conqueror; that the same sort of princely line, with numerous coats of arms associated, continued in England; and that her ancestor, Thomas Dewey, a dissenter, emigrated from Sandwich, Kent, England, to Dorchester, Massachusetts, about 1630. Descendants of this staunch Puritan settler include professional men of high standing—scholars, statesmen, judges, divines, and high ranking officers of the army and navy. Thus it is seen that Franklin D. Richards on both sides of his family is of English extraction, and that he came from courageous, liberty-loving forebears, who boldly struck out from the Old World in search of new and broader fields of activity, where freedom of conscience might be enjoyed.

Many people can trace their lineage to nobility if they go back far enough. It is claimed that a child inherits about half of his qualities from his parents, about one quarter from his grandparents, and the other quarter from his earlier ancestors; the more remote the forefather, the less likelihood that the child will resemble him significantly. It is fitting, therefore, that we look more carefully and fully to his immediate progenitors.

Franklin D. Richards' grandfather, Joseph Richards, was a farmer of moderate means. He had been a soldier in the Revolutionary War, and took part in the battles of Crown Point, Cowpens, and Bennington. His wife was Rhoda Howe, whose youngest sister was the mother of President Brigham Young. They were

blessed with nine children. Three of them, Phinehas (Franklin's father), Levi and Willard, became prominent among the Latter-day Saints and in the settlement of the West. They are the heads of the Richards family of Utah. All three were medical doctors, and were cousins to Brigham Young.

Phinehas was a sergeant-major on the colonel's staff of the Massachusetts militia, a high councilor in the Salt Lake Stake, and chaplain, representative and senator in the provisional government of the State of Deseret (now Utah).

Levi, for five years, was in the presidency of the European Mission. He was surgeon-general of the Nauvoo Legion, and physician to the Prophet Joseph Smith and his brother Hyrum. In the Prophet's journal under date of April 19, 1843, is found this entry: "I will say that that man (Levi Richards) is the best physician I have ever been acquainted with."

Willard was in Carthage Jail with Joseph and Hyrum Smith and John Taylor, at the time the Prophet and the Patriarch were slain. He had been private secretary to the Prophet, and was his close, personal friend. During his eventful lifetime he held many positions of honor and trust. One of the earliest editors of the "Millennial Star," editor of the "Times and Seasons," founder, editor and proprietor of the "Deseret News," he was also postmaster of Salt Lake City, secretary of the State of Deseret, president of the council of the Utah Legislature, an Apostle, Church Historian, and second counselor to President Brigham Young in the First Presidency of the Church.

From these three pioneers of Utah the Richards

family has grown to large numbers. The descendants are genuine, sensible, hard-working, thrifty, God-fearing men and women. Among them are to be found artists, musicians, editors, lawyers, doctors, college professors, merchants, bankers, farmers, bishops, presidents and apostles.

Phinehas Richards married Wealthy Dewey—already mentioned. Franklin D. was the fourth of their nine children, and was born at Richmond, Berkshire County, Massachusetts, April 2, 1821.

A glimpse of the home land of the Richards family will be of interest. Berkshire County is situated in the extreme western part of Massachusetts, bordering upon the states of Vermont, New York, and Connecticut. Pittsfield (population 41,763 in 1920) is the county seat, and is located near the center of the county. Ten miles southwest of Pittsfield, in the Taconic mountains and only a short distance from the state line of New York, lies the beautiful little town of Richmond, Franklin's birthplace.

The Housatonic and Hoosac rivers, the first flowing south, and the latter north between the Taconic and the Hoosac ranges, drain the region of the Berkshire hills. The scenery in the valleys of these two rivers is exceedingly picturesque, the Berkshire hills being noted for their beauty. The Taconic and Hoosac ranges cross the state from north to south, the former in the extreme west where Richmond is located, the latter on the east of Berkshire County.

The entire county is cut up with hills and valleys ranging in elevation from fifteen hundred to thirty-five



hundred feet. These were heavily wooded, stocked with game, and rather wild and primitive.

Franklin was an industrious boy, spending his time when not in school, either as a worker on the farm, or in helping his father at his trade of carpenter. In order to lighten the burden of his parents, who had a large family, the boy decided at the tender age of ten years to attempt to support himself. With this object in view, he walked ten miles to a neighboring town, where he sought and obtained employment. The next five years were spent by him at various places in Berkshire County, the greater part of the time in Pittsfield. During two of these years he worked for his uncles Willard and Levi, who were engaged in making lumber.

Although educational opportunities were meagre at that time, he received a common school training, and also attended the Lenox Academy during one term, working mornings, evenings and Saturdays for his board. Early in life he formed those studious habits that characterize his entire career. He is reputed to have read all the books contained in the local Sunday School library. It was customary with him (as it was with Lincoln in his boyhood) to read by fire-light. Speaking of this period, he says that he committed whole chapters of scripture to memory.

Observing his fondness for study, certain good women of the community collected funds for the maintenance of a scholarship in one of the New England colleges, and offered it to him. He says of this incident: "I took time to consider the matter. My parents did not constrain me to accept or reject the offer. The necessities of the family helped me to make up my

mind to deny myself the benefits of a college education, and led me to choose the filial duty of aiding to support my father's family, who were young in years and needed more than his personal efforts could supply by his work as carpenter and painter." This was a real sacrifice, for Franklin possessed an insatiable desire for learning.

His parents and grandparents were members of the Congregational Church, and the boy frequently attended prayer meetings with them. On one occasion, after the Reverend Mr. Shepard had delivered a very interesting and powerful discourse, his mother said to him: "How glad mother would be if her little son should grow up to become such a good shepherd!"

In the summer of 1836 Elders Brigham and Joseph Young arrived at Richmond, from Ohio. They were, at one time, members of the Methodist Church, but were now "Mormon" missionaries, having embraced the faith about four years previously. Brigham was one of the Twelve Apostles, and his brother Joseph was president of the Seventies. Delighted with the "new religion," they had journeyed to Massachusetts in the hope that their relatives would also accept it. That hope was realized. "Not only did this visit of these Elders change our line of thought, but the entire base and line of operations of all the future of our lives," says Franklin in his journal.

His father and mother and his uncles Levi and Willard soon joined the Church, as did other members of the family. But this boy of fifteen years took further time to consider. He listened respectfully to what the missionaries had to say, and commenced reading the

Book of Mormon. To use his own words, he was “rather cautious in receiving the new ideas.”

After two years of careful reading and investigation he became converted, and was baptized by his father, Phinehas Richards, in the waters of Mill Creek, in his native town, June 3, 1838. The following day he was confirmed a member of the Church.



## CHAPTER II

### THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

How "Mormonism" Originated—Church Officers—Tenets and Teachings—Doctrinal Standards—Membership Requirements—Missionary and Financial Systems—Vital Statistics—Early Moves of the Church.

Almost the entire life of Franklin D. Richards was devoted to the promulgation of the doctrines of the Latter-day Saints, and to labors of a kindred character having in view the development and upbuilding of the Church. A proper appreciation of him and his life's work cannot be had without some understanding of the principles he advocated, the cause he so dearly loved, and the wonderful organization in which he was a prominent figure. For this reason a brief dissertation on the Church and its basic doctrines is here given.

"Mormonism" is not a new religion. There is nothing new to it except its name and its place in history. It proclaims itself the Everlasting Gospel, restored to earth at the opening of a new dispensation, the last and greatest of a succession of such events, reaching from the days of Adam down to the present—the Dispensation of the Fulness of Times. The term "Mormon Church" is a misnomer—hence the use of quotation marks by "Mormon" writers when using it. Strictly speaking, there is no "Mormon" Church. The proper title is the Church of Jesus Christ of Latter-day Saints. It was so named by the Savior himself, through revelation to its founder and first president, Joseph

Smith, the Prophet. Its members are styled "Mormons" for their belief in the Book of Mormon, one of the sacred books of the Church. The name "Latter-day Saints" derives its significance from the fact that there were former-day saints—the followers of Jesus Christ in the meridian of time. From the Church then established, there was a general falling away after the passing of the Apostles, and this necessitated a restoration of the Gospel and the Priesthood and a re-establishment of the Church of Christ in modern times.

Joseph Smith as a boy of fourteen years, while engaged in prayer, received a heavenly vision of the Father and the Son. This manifestation revealed the fact that God is in the form of man, a fact plainly indicated in the Bible, but ignored or denied by many Christian teachers of today. It was shown to the Prophet that the supreme creative and controlling power, constituting the government of the universe, is in three glorified beings—the Father, the Son, and the Holy Ghost—all in human form; the Father and the Son being personages of tabernacle, having bodies as tangible as man's, while the Holy Ghost is a personage of spirit. Proceeding from these Three, who constitute the Godhead, is an essence or influence called the Spirit of the Lord, possessed in some degree by all men, but more especially and more fully by the Saints as the gift of the Holy Ghost. The Supreme Being is the Father of the human race, deeply interested in the welfare of all his children, who need but approach Him reverently and in faith, in order to receive blessings at his hands. His Son, Jesus Christ, set the example of a perfect life, taught the principles upon which depend

all real happiness and progress in this world and in the world to come, and gave his life to make those principles effectual unto man's salvation. The Holy Ghost bears witness of the Father and the Son and confirms the faith of those who enlist to serve Heaven. Its mission is to enlighten the mind and enlarge the soul of the honest seeker after truth.

On the 15th of May, 1829, Joseph Smith and Oliver Cowdery went into the woods to pray, and while they were calling on the Lord, a messenger from heaven (John the Baptist) descended in a cloud of light, laid his hands upon them and ordained them, saying: "Upon you, my fellow-servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness."

In due time the priesthood of Melchisedek was conferred upon Joseph Smith and Oliver Cowdery, through the ministration of the Apostles Peter, James, and John. Joseph was commanded to ordain Oliver an Elder, and Oliver was then to ordain Joseph an Elder, which they did April 6, 1830, when the Church was organized.

Church membership is dependent upon faith in God, repentance from sin, baptism by immersion for the remission of sins, and the laying on of hands for the gift (giving) of the Holy Ghost. There can be no valid performance of any ordinance of the Gospel without divine authority in the person so officiating.



Continued right living is essential to permanent membership and unceasing progress in the Church of Christ.

The officers of the Church, with accompanying duties and responsibilities, are the same as they were in the days of the Savior. Among these officers are apostles, high priests, seventies, elders, priests, teachers, and deacons, terms quite familiar to readers of the New Testament.

The President of the Church receives revelation for the guidance of the Church; but every member of it may have inspiration from heaven for his or her own personal behoof.

The sacred books of the Church—its standards of doctrine—are the Bible, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price; the last named a compilation of precious truths selected and brought together from various sources. In it are the Writings of Moses and the Book of Abraham, the former revealed to the Prophet Joseph Smith by the Spirit of Revelation, the latter translated by him from Egyptian papyrus. It also contains the Prophet's account of his early visions and experiences. The Doctrine and Covenants embodies the revelations given to him for the establishment of the Church and the instruction of its members. The Holy Bible is accepted literally by the Latter-day Saints as the word of God, except for the errors that have crept into it through faulty translation. The Book of Mormon is an ancient record translated from gold plates that came into the possession of Joseph Smith, who, by means of the Urim and Thummim, rendered the record into English. An angel named Moroni, who had

visited Joseph on four different occasions, directed him to the place where the plates and the Urim and Thummim were found. Three years were occupied in their translation. Therein an account is given of the peoples who occupied the continents of North and South America from the time of the Tower of Babel to about 420 A. D., giving not only their political and economic history, but more particularly their religious experiences. To one of these peoples—the nation of the Nephites, a branch of the House of Israel that came from Jerusalem about 600 B. C., and of which the American Indians are a degenerate remnant—the Savior appeared after his resurrection and organized his Church among them. The Book of Mormon, containing the Gospel of Christ, as delivered by Him to the Nephites, tells how He prophesied concerning the building of Zion, the New Jerusalem, which is to stand upon the North American continent; also the rebuilding of the old Jerusalem, and the gathering of Israel in the last days, preparatory to the second coming of the Lord and the consummation of all things pertaining to this planet—God's footstool.

The Church is maintained by the free will offerings of its members, each contributing a tithe, or one-tenth of his or her annual increase, for the carrying on of the Lord's work. Fast offerings and donations for the support of the poor and for other worthy causes, are also a feature of the "Mormon" financial system. The tithes and offerings are not collected during divine service, but are given or sent to the bishops, who manage the temporal affairs of the Church. Its membership has grown to approximately one half million,

mostly resident in the Stakes of Zion, now (1924) numbering ninety, and located in Utah and other parts of the western country.

Many members of the Church spend from two to three years, and some of them longer periods, in the mission field, entirely at their own expense. About two thousand missionaries are kept in the field, and missions have been established in most of the civilized countries of the globe.

In Utah the birth rate is higher, the death rate lower, marriages more numerous, and divorces fewer, according to population, than in the United States at large. Educationally, Utah stands eighth among the forty-eight states of the Union, and seventy-five per cent of the "Mormon" families residing within the State own their own homes.

But this is anticipative. Let us now return to earlier times.

Within a year after the organization of the Church at Fayette, Seneca County, New York, it moved its headquarters to Kirtland, Ohio; and subsequently to Far West, Missouri. Jackson County, in that state, had been designated by revelation as the central gathering place of Latter-day Israel, and in 1831 a "Mormon" colony settled there and commenced to "build up Zion." Two years later they were mobbed and driven from the county. In 1838 the Church made a general move into Missouri—not to Jackson County, however, but to the new county of Caldwell, where the Saints founded the City of Far West.

It was just at this juncture that Franklin D. Richards came into the Church. Its membership was then



about five thousand, and new converts were rapidly being made through the earnest labors of faithful and devoted missionaries. Both in Ohio and Missouri the Saints suffered persecution, and the troubles in the latter state were at their height about the time of Franklin's baptism.

Having traced thus far the story of his life, we will now follow the footsteps of this zealous disciple of the Master, on his westward journey to mingle his lot with that of the Lord's persecuted people.

## CHAPTER III

### IN MISSOURI AND ILLINOIS

The Spirit of Gathering—Franklin's Journey Westward—A Powerful Manifestation—Mobs and Their Outrages—The Haun's Mill Massacre—George Spencer Richards a Victim—Causes of Persecution—Arrival at Far West—Goes to Quincy, Illinois—First Sight of the Prophet—Ordained a Seventy at Nauvoo—Called on a Mission.

Converts to the Church of Jesus Christ of Latter-day Saints generally develop a strong desire to gather around their leaders and live with those of the same religious faith. Franklin's uncles, Levi and Willard, and his younger brother, George Spencer Richards, had gone to join the main body of the Saints. He determined to do likewise. Accordingly, four months after his baptism, on October 22, 1838, he and his cousin, Edward D. Pierson, left Richmond, Massachusetts, with Far West, Missouri, as their destination.

That journey of thirteen hundred miles, before there was a railroad in those parts, was quite an undertaking for the two boys. Franklin was but seventeen years of age at the time.

The population of the United States then numbered only sixteen millions, distributed in the general shape of a triangle, with its base along the Atlantic seaboard, and the apex in Missouri. There were less than five thousand people in the state of Iowa. Chicago was about the size of Brigham City, and St. Louis the size of Ogden, having five thousand and thirty-five thousand inhabitants, respectively.

Ohio and Illinois were for the most part a wilder-

ness, and Western Missouri was on the frontier of civilization; the lands beyond being held by the Indians under Mexican or British rule. Between Lake Erie and the Mississippi River there were a few settlements, but they were recent, small and crude.

In national history, this period is known as the Period of Westward Expansion. Whether slavery should be extended as new territory became settled, was the burning issue. Through compromise, Missouri had been admitted as a slave state. Van Buren, Harrison, and Polk were the Presidents in succession from 1837 to 1849.

Means of travel and communication were of such a primitive character that it was difficult to keep in touch with events. Railroads were not in general use, and the telegraph was a thing of the future. People traveled in wagons, on horseback, or more luxuriously by stage coach or canal boat. On the great rivers steamboats plied to and fro. Mails were slow and generally delayed; newspapers uncommon, and as a rule issued weekly or monthly.

While Franklin D. Richards was traveling to Missouri, the mob troubles in that state were speeding to a tragic culmination. He wrote thus in his diary:

“On the way I crossed the Alleghany Mountains in Pennsylvania. We pursued our journey tardily on account of low water in the Ohio River, until we reached St. Louis. Here we received first news of the persecution which was now raging furiously against our people in Missouri. We stored our baggage and proceeded on foot, having a distance of two hundred and seventy-five miles yet to go.



“It was our lot to stay with two men who had been ‘out in the war.’ One of them drew a large belt pistol and said he would shoot a ‘Mormon’ or the friend of a ‘Mormon,’ as soon as he avowed himself such. This was the general spirit of the mob.

“At Columbia, the county seat of Boone County, we stayed overnight with a Major Wall, who had just returned from a campaign against the ‘Mormons.’ He entertained us with the most atrocious falsehoods, and with accounts of the barbarous crimes committed by him and his command while out on that campaign. Cousin Pierson was too foot-sore to proceed farther, so I went on without him.

“The day after, while traveling on the prairie, I received my first manifestation of divine power, the inspiration of the Holy Ghost ministering unto me a fuller understanding of the principles of the Gospel, and a more perfect knowledge of the heavenly work I had espoused. It divested me of all doubt, and filled me with an unshaken confidence in the things of God. It so established me in the faith that I have never from that time doubted for a moment the things revealed to me, or the things divinely promised to be fulfilled in this dispensation.”

The weary tramp at an end, on December 8, 1838, he arrived at Far West; there to learn of a terrible deed which, on October 30, less than six weeks before, had robbed him of his brother George, who with others had been massacred by a mob of ruffians, about two hundred and forty in number, at Haun’s Mill, near Far West. Seventeen men and boys, out of a little company of thirty or forty Saints encamped there, had been

murdered and their bodies thrown into a well. From the survivors Franklin learned the particulars of this atrocity. An aged man, a veteran of the Revolutionary War, attempting to escape, was overtaken, his gun snatched from him, and he literally hacked to pieces with an old corn cutter. A mere lad, the only survivor of a score of men and boys who had taken refuge in an old blacksmith shop, begged for his life. In reply, one of the mob placed the muzzle of his gun at the boy's head and literally blew it to atoms. They then plundered the dead bodies, before disposing of them as described.

Young George Richards, Grandfather's youngest brother, only fifteen years of age, had exhibited the faith and courage characteristic of the stock from which he sprang, by leaving home as the pioneer of his father's family, and traveling that great distance to cast his lot with the unpopular "Mormons," to brave the hardships of frontier service and lay down his life for the cause he loved so dearly.

The history of the Latter-day Saints records a long series of severe persecutions. Beginning in the state of New York, they continued with increasing violence in Ohio, Missouri, and Illinois. Houses were unroofed or burned, property destroyed, settlements left desolate, families scattered and compelled to flee for safety. Through these unlawful depredations the people were stripped of the accumulations of years of toil. Some were forced at the point of the bayonet to deed away their property. Their leaders were harassed and annoyed with law-suits, and imprisoned on trumped-up charges that had no foundation in fact.

On several occasions men were tarred and feathered, and others slain outright. On June 27, 1844, two of the noblest men that ever lived, men whose lives were devoted to the service of humanity, the Prophet Joseph Smith and his brother Hyrum Smith, the Patriarch, were murdered by a mob at Carthage, Illinois.

To men and women now living in this great country, whose Constitution guarantees religious liberty, and in this modern age of Christian enlightenment, such appalling facts seem incredible. We will pause, therefore, in our narrative long enough to briefly explain the causes of such persecution.

The earliest "Mormon" converts came largely from New England, and the Missourians were slaveholders. Naturally the social customs of the two classes differed, and they clashed in their views on the question of slavery. The older settlers were fearful lest the immigrants from the North would ultimately outnumber them, and Missouri thereby be changed from a slave to a free state. This would mean that they might lose their slaves, which were very profitable to them. It aroused the same feeling of resentment that would have been produced by people coming among them who, they feared, might steal their personal property.

Through efficient missionary work the Church was growing rapidly. Wherever the "Mormons" settled, towns and villages sprang up as by magic. Political demagogues feared that they would rule that part of the country. And the fear was well grounded. It would have been but a short time before the newcomers would have outnumbered the older settlers. Morally, socially, and industrially, they were superior



to most of their neighbors, and because of this they were envied, feared and hated.

Their motives were grossly misinterpreted. The revelation indicating Jackson County, Missouri, as their central gathering place, and the town of Independence as the site for the New Jerusalem, the spot where a holy temple would be reared, unto which the Savior would come, was construed by the Missourians to mean that the "Mormons" claimed Jackson County by divine inheritance, and intended to conquer it in like manner as Joshua conquered the land of Canaan. It was asserted that their plan was to unite with the Indians across the border and drive the "Gentiles" from the land. And this, though the Saints abhorred bloodshed and violence, and had honestly purchased from the Government or from private owners every foot of ground that they occupied.

Goaded by bitter taunts and hateful actions, some of the new settlers may have been indiscreet and intemperate in their language. It was claimed that at times they were arrogant and annoying in speech and manner. Such characters are found in every community, but are seldom, if ever, in the majority. H. H. Bancroft, a non-"Mormon" historian, says: "The Mormons in Missouri and Illinois were as a class a more moral, honest, temperate, hard-working, self-denying, and thrifty people than the Gentiles by whom they were surrounded." (Bancroft's History of Utah, page 164.)

The "Gentiles" charged that the "Mormons" stood united in almost all matters, and that their compact organization gave them a strength disproportionate to their numbers. They held the balance of power

and could throw their vote to the Whigs or to the Democrats, just as they chose, thus deciding the issue at the polls. Following each election, therefore, a torrent of abuse was poured out upon them by the leaders of the defeated party. The candidacy of Joseph Smith for the Presidency of the United States, also contributed to the general feeling of ill-will.

Religious rancor, too, was never wanting. It played a most prominent part in the tragic drama. Christian ministers recognized in the "Mormon" preachers powerful rivals. Their flocks were being decimated through conversions to the faith of the Saints, and this affected their pride and means of livelihood. Many of them not only became jealous and revengeful, but were the actual instigators and leaders of mobs in some of the most cruel persecutions.

There have always been found, on the frontiers of civilization, not only the strong, progressive, law-abiding pioneer, but also the adventurer, the fugitive from justice, and those who commit crimes for a livelihood. Governor Ford in his *History of Illinois* (page 246) says of this period: "Then again the northern part of the state was not destitute of its organized bands of rogues engaged in murders, robberies, horse-stealing, and in making and passing counterfeit money." President John Taylor adds: "Their influence was so great as to control important state and county offices." Colonel Thomas L. Kane, a disinterested observer and a national figure, not a "Mormon," referred to the border ruffians of Ohio and Missouri as the "vile scum which our own society, like the great ocean, washes up on its frontiers." He spoke of the pleasure he experienced

when in 1846 he came to the "Mormon" camps at Council Bluffs, "associating again with persons who were almost all of Eastern-American origin—persons of refined habit and decent language."

It is to the credit of our people that they antagonize these unsavory elements. As might be expected, however, a number of adventurers were drawn in the net with other converts. Some of these shady characters had ulterior and sinister motives in joining the ranks of the Saints. Shifty and intelligent, they sought and obtained prominent positions in the Church and had the confidence of its leaders. When their unworthiness was discovered they were promptly excommunicated. The extent of their bitterness and hatred is indescribable. One of these treacherous men, a Colonel Hinkle, betrayed the Prophet and his friends into the hands of the Missouri mob. John C. Bennett and other apostates in Illinois also became very active in the persecution of their former associates.

In addition to these specific and temporal reasons for the mobbings and drivings of the Saints, the following general cause may be cited: Their religion was radically different from the religious views of their neighbors, who were in the main church-going people, members of Christian congregations. It is human nature to be conservative—to stand in the way of change and advancement. The great scientists, with few exceptions, have been opposed and persecuted. Galileo and Bruno are typical examples. Opposition and martyrdom were the common lot of the prophets of old, the Apostles of the Savior, and many of the early saints. The Redeemer of the world, man's greatest



friend and benefactor, was crucified between two criminals, and He told his disciples that if they followed in his footsteps they must expect trials and persecution. The Latter-day Saints were patient to the extreme in bearing their hardships and sufferings, and their steadfastness through all is the strongest evidence of their sincerity and devotion to the Master's cause.

When Franklin D. Richards arrived at Far West the persecuted people were moving out of the state, heading towards Quincy, Illinois. He, of course, joined them. He met two of the Twelve Apostles, Brigham Young and Heber C. Kimball, and his uncles Levi and Willard Richards, and from them received counsel to assist him in his future course.

He walked most of the way to Quincy, and worked at various kinds of manual labor, such as cutting timber and driving team. His parents had furnished him money for the journey to the West, and he was anxious to repay them as soon as possible. He sought, therefore, every opportunity for employment and was very conservative and conscientious in his expenditures. In his journal he said: "When my parents think that I have done my duty to them, I shall be ready to do my duty to God, in warning my fellowmen of the judgments and sorrows to come; this is my desire and prayer."

He wrote home concerning one of his brothers: "Tell Samuel to do his duty and be constant in prayer, and he shall have a witness that the work is true. This is a day to try men's faith, and if they cannot stand it, what will they do when sorrow comes?" Still speaking of his brother, he said: "If he gets a thousand miles

from home, he will find that the religion of the Church will comfort him in many a lonesome hour. I find it so." To that brother he thus expressed himself: "Yes, Brother Samuel, my faith was tried to a degree and somewhat shaken, but I took to constant prayer and soon my doubt all fled." His conscientious nature is shown in the following extract from one of his letters to his parents:

"I consider it my duty to account to you for the manner in which I have spent my time, knowing that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all. On January 1, 1839, I contracted to labor for a Mr. Hill, who lived on a hill six miles north of St. Louis, on Cahokia Creek. The Saints were moving out of Missouri and concentrating, as a temporary refuge, at and about Quincy, Illinois, on the east bank of the Mississippi River, about one hundred and forty miles north of St. Louis, and one hundred and eighty miles southwest of Chicago.. In the spring I moved there and hired out to Mr. Brown, a deacon of the Baptist Church, and worked with him until I had to discontinue because of sickness. While sick I boarded part of the time with Brother Curtis, and part of the time kept bachelor's house with Uncle Levi."

At a conference held at Quincy in May, 1839, Franklin first saw the Prophet Joseph Smith. Soon after this, the Prophet purchased for the Church tracts of land at Commerce, some fifty miles up the river. There lived Daniel H. Wells, who was not then connected with the Church, in which he afterwards rose to great prominence. There were but four or five homes at Com-

merce, and three of these were log structures. Originally a damp, unhealthy spot, it became, through drainage and by the blessing of the Lord, sweet and wholesome. Situated in a bend of the Mississippi River, the location was beautiful, and the name was changed to Nauvoo, which means "The Beautiful." The village or hamlet grew rapidly, as the result of the gathering of new converts from the East and the flocking in of the persecuted people from Missouri. After the death of its founder, Nauvoo was renamed the City of Joseph, but it did not long bear that title, as the Saints, two years later, were compelled to abandon the place and flee into the wilderness.

Franklin D. Richards attended the Church conference at Nauvoo, in April, 1840, and on the ninth day of that month he was ordained a Seventy by President Joseph Young, assisted by Elder Albert P. Rockwood. At the same time he was called on a mission to Northern Indiana. Returning to Quincy to close up his business, he there preached, on the 21st of June, his first sermon. Having adjusted his affairs, he returned to Nauvoo, spent the 4th of July in that city, and then departed for his field of labor. This marked the beginning of a long period of splendid missionary service.



## CHAPTER IV

### THE PROBLEM OF MISSIONS

Numerical Strength and Geographical Distribution of the World's Religions—Why "Mormonism's" Message is Sent Forth—Proselyting Methods Compared—Labors of Franklin D. Richards—Nine Missions Without Purse or Scrip.

Mankind is "incurably religious," and probably always has been. Some form of religion exists among practically all peoples. The following table, compiled in 1920, gives an estimate of the relative strength of the religions of the world and the territory occupied by each:

Name of Religion	Members in Millions (Round Numbers)	Lands Where Most Of Them Reside
Christians	550	Europe, North and South America
Followers of Buddha	400	South and Eastern Asia
Brahmanical Hindoos	200	India
Followers of Confucius	100	China
Mohammedans	200	Northern Africa and Southern Asia
Pagans, not otherwise enumerated	250	
Total	1,700	

There are many sects of large membership in each of the above mentioned units.

The development of all these religions excepting the Christian, has been arrested, and even this is making headway in a faltering, hesitating manner. Not so the Latter-day Saints or "Mormons," who, since they are followers of Christ and believers in the Bible, are entitled to be classed as Christians. In their views and practices they resemble the Protestants more than they do the Catholics.

The argument has been advanced that inasmuch as every nation or people has developed a religion of its own, adapted to the degree of intelligence and state of morality manifested by each, that it is therefore the best for that people, and that the churches should devote their time and efforts to their own flocks, and not dissipate their energies in striving to convert one another. In this connection, a passage found in Acts 10: 34, 35, is sometimes quoted: "Then Peter opened his mouth and said: 'Of a truth I perceive that God is no respecter of persons. But in every nation he that feareth Him and worketh righteousness is accepted with Him.'"

This was said, however, because Cornelius and his kinsmen, who were "Gentiles," had manifested their willingness to receive the Gospel, and were worthy to receive it. The following passage from the Book of Mormon, is more germane to the argument: "For behold, the Lord doth grant unto all nations, of their own nation and tongue, to teach his word, yea, in wisdom, all that He seeth fit that they should have; therefore we see that the Lord doth counsel in wisdom, according to that which is just and true." (Alma 29:8.)

These sacred sayings were not intended to controvert, nor are they at all in opposition to, the great command of the Savior to his Apostles, to preach the Gospel to every creature, in order that the world may be warned of impending judgments and that scattered Israel may be gathered in from their long dispersion—which is one great reason for the preaching of the Gospel in latter days.

There is some truth, mixed with error, in all

religions. But it would be unreasonable to infer that they are all equally good or equally beneficial, any more than all works of literature, art, music, etc., are of equal value, or that all forms of government are equally effective in promoting man's welfare. All the people of the earth are children of our Heavenly Father, and He blesses and enlightens them by his Spirit, according to their capacity to receive, be it large or small, and just as fast as they place themselves in a position to be so blessed and enlightened. Truth in large measure was given by Jesus the Master. Only a few, however, were able to understand and appreciate his message, and most of his contemporaries rejected it altogether.

The fundamental principles of the Gospel of Christ find application among all men, but all have not the capacity to receive the truth in its fulness. Hence, Alma's declaration, above quoted. He longed to teach all nations, but his ministry was limited to the people immediately around him. Unlike the Apostles in a later generation, he had not been sent into "all the world" to preach the Gospel "to every creature." When the proper time came, such preachers were sent forth upon both hemispheres. Just as Jesus in ancient days sent his Apostles to every nation, kindred, tongue and people, so He has given the same direction to his Apostles in modern times.

Missions, therefore, are being established by the Latter-day Saints in all parts of the world. The work instituted by the Prophet Joseph will grow until it extends to all peoples. The Prophet Daniel foresaw this in the career of "the stone cut out without hands,"

which smote the "great image" and expanded and increased until it "filled the whole earth." (Daniel 2: 31-45.)

As fast as people develop to a point where they can appreciate and be benefited by the gift of the Holy Ghost, the Gospel message will reach them. All men will not receive the fulness of the Truth, but all must be warned of the judgments that impend over the wicked who reject it and persecute its believers and advocates. Israel must be gathered, Zion established, and the way prepared for the glorious coming of Him before whom, ultimately, "every knee shall bow and every tongue confess."

The so-called "Mormon" Church is not only very different from the other churches in its doctrines and organization; it also varies from them in its method of making converts. The Mohammedans, throughout their extended proselyting crusade, and the Christians in their missionary work in Northern Europe and in Mexico, used violence—even the sword. They were accompanied and supported by armies. Even in this day Catholic and Protestant missionaries receive financial remuneration for their service.

Contrast with these methods those of the humble Elders of Israel, who give their time and means to the work of God, out of love for Him and their fellow-men. They receive no financial remuneration, and yet, with but half a million members to draw upon, the Church keeps about two thousand missionaries constantly in the field. At present "Mormon" parents usually pay the expenses of their sons and daughters while on missions; but in earlier days this was not



done. The Elders sent out into the world traveled literally without purse or scrip, according to the example set by the Savior and his ancient Apostles.

Franklin D. Richards was no exception. Between the years 1840 and 1845 he went upon five missions—two to Indiana, and one each to Ohio, New York and Michigan. Between 1846 and 1868 he filled four missions to Europe. In all, nine missions without purse or scrip. He had such a gentlemanly address, such a courteous manner, such a kind heart, and carried so much comfort and sunshine with him, that he was a welcome guest in the homes of the people to whom he delivered his priceless message. In return, he was very expressive of his gratitude for their hospitality, and always left his blessing with them.

Of him and those like him, it may well be said—and, indeed, was said virtually in days of old: “Blessed are they who turn many unto righteousness, for they shall shine as the stars—yea, even as the sun—forever and ever!”

## CHAPTER V

### MISSIONS IN THE UNITED STATES

In Northern Indiana—Organizes a Branch at La Porte—Thirty Public Lectures—Returns to Nauvoo—Again at La Porte—The Snyder Family—Labors in Ohio—Corner Stones of Temple Laid—Attends Other Churches—Defeats an Infidel in Public Argument—Interviews Professor Curtis, the Renowned Thomsonian—Ordained a High Priest—Visits the Kirtland Temple—In New York State and in Canada.

Franklin D. Richards started upon his first mission July 13, 1840. His ministerial activities centered about the town of La Porte, in the extreme northern part of Indiana. In this locality the people were largely Campbellites or reformed Baptists. Their beliefs were quite similar in some respects to those of the Latter-day Saints, both churches standing for the literal interpretation of the Scriptures; and since the “Mormon” faith can be readily substantiated by the Bible the field was a promising one for the young missionary.

He states in his journal that his purpose was to preach the truth, convert people to the faith, and endeavor to build up branches of the Church, and he further says: “I traveled on foot with my valise, a book or two, and a change of underclothing, seeking opportunities by the way to preach the Gospel. I went without any means to pay my expenses, and asked the people for a chance to state my sentiments and views. I did not meet with many rebuffs, probably because of my youth, and from many received very kindly consideration.

“I went out on my mission with the utmost diffidence. I told the Lord in my prayers that if He would make me instrumental in convincing three good, hon-

est souls, who would accept the truth and obey it unto salvation, I would be satisfied with His goodness and with the prosperity of my efforts. I started out in July, and came back the next spring. I was the means of converting and baptizing eight persons." He organized a branch at La Porte, and fervently prayed for its members: "O Lord, grant that they may endure to the end, that they may be saved!"

While on this mission he performed a marriage ceremony and preached his first funeral sermon. At Twelve Mile Grove he was instrumental in healing a Sister Leavitt's daughter, who was near unto death. His time was mostly occupied in preaching, baptizing, confirming, and in comforting and counseling the Saints who had not yet "gathered" to the bosom of the Church.

In his journal he wrote: "I delivered thirty public lectures that caused much excitement. Judges, doctors, and preachers invited me to their homes and made me more than welcome, while He in whom I trust bestowed upon me the portion requisite to combat error, defend truth, and allay the prejudice of many minds."

He expressed the great pleasure it gave him to receive letters from home. Of one such letter from his parents he said: "It was a soul-cheering epistle, like a pool of living water in a dreary land."

Concerning that mission, which lasted seven or eight months, he had this to say: "I felt justified, my testimony being sealed by signs following in a conspicuous manner, although it was given in much weakness." He felt the force of the sacred words, 'Blessed are they who tremble under Thy power, for they shall

utter words of praise,' and added: "How shall I praise Thee aright, O God, for thy excellent greatness? I pray Thee to bless my labors to the benefit of those on whom they were bestowed, and accept them at the hands of thy unworthy servant. And if I shall return, let me come in the strength of thy Spirit, I ask it in the name of thy Son."

In the early part of 1841 he returned to Nauvoo, did some preaching in that vicinity, and attended the Spring Conference of the Church. At this conference he was appointed to return and labor again in Indiana. Before his departure he witnessed the impressive ceremony connected with the laying of the corner stones of the Nauvoo Temple. His description of it follows:

"On the sixth of April, 1841, the Legion paraded, and the multitude formed a procession and surrounded the Temple Lot, where they listened to an oration from Elder Rigdon, at the close of which the corner stones of the Lord's House were put in their several places. They were laid in the presence of about ten thousand persons, including the Legion, which made a very fine appearance. The ceremonies of the day, as well as the beautiful weather, all conspired to make the hearts of true believers leap with joy, and rejoice in the Holy One of Israel. The blessings of that week of sitting under the inspired instructions of a Prophet of God, will not soon be forgotten. Oh that I could thoroughly appreciate the blessings I enjoy."

His second mission lasted but six months, during which time his health was very poor. The parents and family of his missionary companion, Robert Snyder—



a thoughtful youth of much spiritual power—were very kind to him while he was bedfast at their home. Upon partially recovering, he accompanied them to Illinois. The date of his return to Nauvoo was the 12th of October.

After five weeks of recuperation, he went on his third mission, starting November 18th, for Cincinnati, Ohio. His missionary companion this time was Phineas Young. They went by boat down the Mississippi River to St. Louis, and up the Ohio to Cincinnati, touching at numerous points along the route. Passing down the Mississippi, the boat ran across a sand-bar, which delayed them several hours, but after united and vigorous exertions by officers, crew and engines, they “weighed the last anchor” and “got under way rejoicing.”

Elder Richards took every opportunity to inform himself regarding the beliefs of other churches, so that he might meet their arguments more effectively. On Christmas morning he attended the service of the Catholic church. Commenting thereon, he was led to say: “How mournful to those who possess the true testimony of Jesus, to see their fellow mortals given up to such idolatry, while the rays of the Light of Heaven are proffered to them.”

“On the 30th of April,” says he, “I attended the Synagogue of the Jews, and truly it awakened the most sacred sympathies of my bosom to see the sons of Jacob in exile; a noble race suffering Jehovah’s wrath for the sins of their fathers, and yet so positive of the verity of Moses’ Law as to maintain the most rigid adherence to it that their situation would allow. Their

mode of worship seemed quite crude, yet calculated to impress the mind with awe of Jacob's God, and lead one to think of the days of their prosperity."

In a public argument with an infidel "on the points of materialism and the immortality of the soul," he presented his case so effectively that the company hooted his antagonist for being defeated in discussion by a boy of twenty-one.

He was warmly received by the best people where he labored. He waited upon Professor Curtis, the renowned Thomsonian, at his lecture room, and received a polite introduction to the students in his class. After the lecture he accompanied the professor to his office, where they had a friendly interview upon the subject of his errand. He sold a copy of the "Voice of Warning" to the Professor, and lent him the Book of Mormon. The Professor presented his visitor with a copy of his lectures.

Reviewing this mission Grandfather says: "It has been one of much care and burden of mind, that I might perform my labors to the satisfaction of my heavenly Master; and I can say in spirit and in truth, 'What more could I have done to my vineyard?' And yet it seems to be very sterile and loath to bear fruit. But we left about fifty-six Saints."

Leaving Ohio, he returned to Nauvoo, arriving there June 24, 1842.

In December of that year he married, taking for a life companion, Miss Jane Snyder, concerning whom more will be said in the succeeding chapter, the present one being mainly devoted to the young Elder's early missionary experiences.

On May 17, 1844, he was ordained a High Priest, under the hands of Brigham Young, Heber C. Kimball, and Willard Richards—the future First Presidency—and four days later set off on his fourth mission, with England as his ultimate destination. The plan was to do considerable preaching along the way. Three of the Apostles, Brigham Young, Heber C. Kimball, and Lyman Wight, with a few other brethren, traveled eastward at the same time. Says Franklin: “I cannot do justice to the feelings of my heart, in acknowledgment of the tender mercies of the Lord in casting my lot in company with these brethren of the Twelve, on my way to perform this important mission.” He visited Ohio with President Young, and was shown by him through the Kirtland Temple, after which they both addressed a meeting in the sacred house. His health again failed, but the Apostles (Kimball and Young) administered to him, and he soon recovered.

On his way to the Atlantic seaboard, where he expected to embark for Liverpool, he preached, baptized and held conferences in different places, endearing himself to those among whom he labored, insomuch that some of the Saints wept when he left their homes. From Ohio he pushed on into New York State, going by way of Niagara Falls. He also visited the home of the Snyders in Canada.

And now our narrative must return to Nauvoo, in order to preserve the sequence of events, the mention of which at this point would be premature.

## CHAPTER VI

### LIFE IN NAUVOO

Marriage with Jane Snyder—Her Miraculous Healing and Conversion—Building a Home—The Prophet Kidnapped—Rescue and Return—First Child Born—Franklin Welcomes His Father to Nauvoo—Starts for England—Mission Postponed—The Prophet's Mantle Upon President Young—In Michigan for the Nauvoo Temple—Assistant Church Historian—Plural Marriage—Elizabeth McFate Richards—Work on the Temple—Final Ordinances.

In the preceding chapter it was related that while on his second mission to Indiana, Franklin D. Richards had as a traveling companion, Robert Snyder, and that during a spell of illness he was kindly cared for and nursed back to health at the Snyder parental home in La Porte. There he met Robert's younger sister Jane, for whom he formed a tender attachment.

The Snyder family, with two exceptions, had joined the Church while in Canada, and had reached La Porte on their way to Nauvoo, when they were counseled by the Church leaders to remain in Indiana for a time, because of unsettled conditions resulting from the persecutions in Missouri. Two years later they removed to Illinois, settling on Job Creek, near La Harpe, in Hancock County.

Elder Richards accompanied them, and thenceforth was a frequent visitor at La Harpe, where he enjoyed the society of those who had once fostered him in the hour of sickness and distress. "These visits," said he, "resulted in obtaining the consent of those concerned to my changing from single to matrimonial life. November 5th, I called at their residence,



and before I left arranged the preliminaries for the celebration of our wedding.”

He and Jane Snyder were married December 18, 1842, Elder Samuel Snyder, brother to the bride and president of the Job Creek Branch, performing the ceremony at their father's home. This was before the Nauvoo Temple was completed. They were afterwards sealed in the House of the Lord.

Jane Snyder was born January 31, 1823, in Pamela, Jefferson County, New York. She was the daughter of Isaac Snyder and his wife, Lovisa Comstock. Her father was a prosperous farmer and stock-raiser who, though exemplary in life, was not a member of any church until he joined the Latter-day Saints. Her mother was a devout Methodist. Jane was one of the younger of eleven children. The entire family except Jane and her brother Jesse, had embraced the Gospel in Canada.

Jane's conversion was quite unusual. It occurred at La Porte in January, 1840, when she was seventeen years of age. Always practical, firm-willed and independent, she did not see at first the need for her to be baptized. Of course, she did not consider herself perfect, but felt that there was no real offense that called for her repentance. During the winter of 1839-40 she had a very serious illness, nearly resulting in her death. She was paralyzed and lost the power of speech, but through the prayers and administrations of members of her family, she regained the use of her vocal organs. While lying ill and speechless, the thought came to her, like a flash from the other world, "The great Redeemer was baptized—am I better than

He?" From that moment she was filled with an irrepressible desire for baptism.

But it was winter, and her parents wished her to wait until spring, the ice on Lake La Porte being two feet thick. So persistent were her entreaties, however, that it was decided to have it done without delay, although she was still confined to her bed. The idea of immersing a sick woman in the icy waters of the lake was horrifying to the people, and a big crowd gathered to prevent the ceremony, but proceedings went on just the same. A large square hole was cut in the ice, Robert Snyder let himself down into the opening, and his brother George assisted Jane into the water. Without a tremor she was then and there, "buried with Christ by baptism."

Immediately upon coming out of the water she bore testimony to the truth of "Mormonism." She then said in a loud, firm voice, "I want to say to all you people who have come out to see me baptized, that I do it of my own free will and choice, and if you interfere with the man who has baptized me, God will interfere with you." Elder Snyder was not molested. His sister, instead of being injured, was miraculously healed by the sacred ordinance.

For more than ten years Franklin had not possessed what might be called a home. At the age of ten he had left the parental roof to find employment, and since then, owing to his travels and removals from place to place, he had had no permanent abode. His sentiments on getting married can therefore be readily understood: "I felt that it was the beginning of a

new stage in the journey of my life; that I had entered upon a new phase of experience. Hitherto, for four years, I had been like a bubble upon the mighty ocean, tossed to and fro, having no permanent abiding place. This new relationship, which I had formed with her, my faithful companion and partner, was the source of true happiness and solid comfort. I no longer felt myself a stranger, doubting whether I was welcome or in someone's way, but in a goodly degree realized the blessings of a home, also of a bosom companion to share all my joys and sorrows and afford me an asylum from the turmoils without. Enjoying a home, I felt an unspeakable pleasure, which was rendered superlative by the fact that I was living in the midst of the Saints in Nauvoo. In fact, I felt more like a man—like a son of God.”

Two days after the wedding the young couple moved to Nauvoo, and began housekeeping in a part of Brother Philo T. Farnsworth's home.

On his return from Indiana Franklin had purchased, for the sum of twenty-five dollars, a lot in the eastern part of Nauvoo, known as the Warrington Addition. It was Lot 4 of Block 35, situated on the south side of Young Street. Half of this lot he traded for two thousand brick. Fencing the remaining portion, he put in a garden, and broke ground for the cellar of his new home. He also engaged in cutting grass on the prairie. One day the Patriarch Hyrum Smith gave him a ride out to his work, and having observed that his health was poor, put his hands on his head and blessed him that his condition might improve. The blessing was realized. He succeeded in “curing” sixteen tons of

hay, part of which he exchanged for rock for his cellar, and also exchanged a cow for lumber.

His journal contains the following item, also of record in Church history, but none the less interesting as here told by an eye witness of the incident described:

“On Friday, June 23, 1843, while the Prophet Joseph was on a visit to his wife’s sister, Mrs. Wasson, at Rock River, Sheriff Reynolds of Missouri and Constable Wilson of Illinois arrested him and tried forcibly to take him to Missouri; but they were thwarted in their plans. When the news reached Nauvoo, about one hundred and seventy-five men, under Generals Hand and Rich set off to the rescue. Great excitement prevailed. On Friday, the 30th, about 10 a. m. a messenger arrived with the word that Joseph was between Nauvoo and the Big Mound, whereupon the Nauvoo brass band, Brother Hyrum, Sister Emma, and many other citizens, went out to meet him, myself among the number. We met Brother Joseph and his escort, consisting of about fifty mounted men, a four-horse stage and a baggage wagon, and I noted the deep gloom that overspread his countenance. His unshaven face was covered with dust, which arose in such clouds as to almost, at times, hide him from view. The citizens received the company on double column with “front face,” and fell in at the rear. The crowd became very large as it passed down Young Street, and cheered vociferously. The scene was sublime and heart-melting, so general was the expression of sympathy and good feeling for the man of God. The procession accompanied him to his dwelling, where he dismissed them with a promise to speak



at four o'clock from the stand. This called forth the people of Nauvoo en masse."

The Prophet addressed them at the appointed time, giving the particulars of his unlawful arrest and detention. He was still a prisoner in the hands of Reynolds and Wilson, and they were under arrest by the sheriff of Lee County, Iowa, charged with false imprisonment and threats of violence. Habeas corpus proceedings delivered the Prophet from his captors, and the would-be kidnappers, also released, retired crest-fallen.

On the 2nd of November, 1843, a babe was born to Franklin and Jane Richards—their first child. She was a bright and beautiful girl, and was named Wealthy Lovisa, after both her grandmothers.

On November 19th, Franklin's father arrived at Nauvoo, accompanied by his family. Needless to say, it was a happy reunion, for they had been separated for five years. Father and son united in completing a home into which both families moved; the attic serving as a work-shop. The house was nearing completion when the young husband was told by President Young to prepare for a mission to England, and to start as soon as his house was finished.

Obedient to counsel, in the spring of 1844 he departed upon his mission—the one referred to in the previous chapter. He felt keenly the separation from his loved ones. On June 1st he wrote: "Spent the afternoon writing a letter to my beloved wife." On another occasion: "Dreamed of seeing my beloved Jane, in good spirits, well and happy, pleasing and witty, as I have seen her so many times." At this period

he composed a number of short poems, most of them dealing with his home life. Here is one of them:

O God, extend thine arms of love  
Around the partner of my heart,  
Since Thou hast spoken from above  
And called me with my all to part.

This mission was shortened most unexpectedly. He had all but reached the Atlantic seaboard, where he expected to embark for England, and was preaching in the state of New York on July 27th, when he received word from Nauvoo of the martyrdom of the Prophet and the Patriarch. The dreadful news was just one month old, the tragedy having occurred on the 27th of June. All members of the High Priesthood, particularly those having families at or near Nauvoo, were instructed to return immediately to headquarters. Thus was postponed the projected foreign mission. The journey back was by water to Detroit, and by land through Indiana and Illinois. Elder Richards reached Nauvoo on the 2nd of October. He had traveled while away four thousand three hundred and fifty miles, had preached thirty-five times, and baptized thirteen converts.

Those were trying times at Nauvoo. The beloved Prophet had passed beyond, and for a short season there was some uncertainty as to who should be his successor. The mobs, unpunished for the crimes they had committed, were emboldened to continue their depredations, and the Saints were on the point of again being driven from their homes. Fifty of the brethren, all High Priests, were sent into the neighboring states to explain the situation at Nauvoo, and

to urge members of the Church to send in tithing, donations and supplies, to succor those in need and to help finish the Temple then in course of erection. The workmen had been urged to hasten it to completion, so that certain ordinances might be performed there before the people were driven out. All the Saints were counseled to gather at Nauvoo.

While her husband was away, Jane Richards attended the special conference held August 8, 1844, where President Brigham Young stood transfigured before the congregation, as related in Church history. Grandmother was an eye-witness to that marvelous manifestation. Sitting in the congregation with her infant child in her arms, she had bent over to pick up a small plaything, dropped by her little daughter, when President Young uttered the first words of his address. His voice was that of the Prophet. On hearing it she was so startled that she let fall the article she had just taken from the floor, and looking up beheld the form and features of the martyred seer.

It was the Lord's way of pointing out the Prophet's true successor. Elder Sidney Rigdon had been Joseph's first counselor, but had lost the spirit of the work and the confidence of his president and the people. He was residing in Pennsylvania, but upon hearing of the death of Joseph and Hyrum, returned to Nauvoo to present his claim to the leadership. This he did at that special conference, speaking at length and endeavoring to convince the Saints that he was the right man to be the guardian of the Church. He failed to so impress them. This was at the morning session. In the afternoon the people again assembled, the quorums of the Priest-

hood were arranged in their proper order, and Brigham Young, President of the Twelve Apostles, arose to address them. Then occurred the remarkable incident described. It remains but to say that Brigham Young and his brethren of the Twelve were unanimously sustained by the people as the rightful Presidency of the Church.

Elder Richards' next mission was largely of a temporal character. He was sent into the state of Michigan to gather means for the Nauvoo Temple. On January 12, 1845, he rode away on a horse furnished by Jesse Snyder, and for several weeks braved the cold of a very severe winter, riding almost constantly. By the 3rd of April, the date of his return to Nauvoo, he had traveled over a thousand miles. His errand was quite successful. He obtained a wagon, some cattle and sheep valued at one hundred and seventy-five dollars, and three hundred dollars in cash—no small sum considering the high purchasing power of a dollar at that time. This was his last mission in the United States.

After his return home he was called by his uncle Willard Richards, the Church Historian, to assist him in his office. He began this labor August 1, 1845. His work consisted in copying Church history into Book C of the large Church record.

Owing to the fact that the Nauvoo Temple was not completed at the time of their marriage, the ceremony uniting Franklin and Jane Richards as husband and wife was not performed there, but at the home of the bride's father, as before stated. Now that the Temple was nearing completion, marriages could be solemnized



within its sacred precincts, and they were sealed by Apostle Heber C. Kimball, January 23, 1846.

Eight days later, in accordance with the "Revelation on the Eternity of the Marriage Covenant, including Plurality of Wives"—a revelation accepted by Franklin and his wife as divine—he married Miss Elizabeth McFate, a very sweet and lovable young lady. Of this event he says: "Brother James McFate presented me his daughter Elizabeth, and Jane gave her to me at the altar; the ordinance was then passed upon us by President Brigham Young."

Elizabeth was born in Mahoning, Mercer County, Pennsylvania, October 28, 1829. She had an amiable and noble nature and quickly endeared herself to the family of which she now became a member.

The carpenter work on the Temple needed every available skilled hand, and Franklin toiled daily and late into the night, through the spring of 1846, as carpenter, joiner and painter, in the lower main court of the edifice, until the structure was completed and dedicated. When he received payment for this work, he returned half of it to the Church. He participated in the dedication of the Temple and assisted in the ordinance work. Every evening at sunset he attended prayer circle in Room One. On February 8, 1846, he took part in the last ordinances performed in that sacred place.

Grandmother Richards also spent considerable time working in the Temple. She had become well acquainted with the Prophet, and was a member of the Relief Society organized by him in Nauvoo.

During those crucial times Grandfather frequently entered prayers such as these in his journal:

“I pray Thee, O God the Eternal Father, to enable me to see thy love, and may I never distrust or reproach thy holy cause. May I enjoy a large portion of thy goodness while here in the flesh, and be admitted to the blessing of thy glory.”

“Heavenly Father, I pray that all the afflictions of thy people may serve to purify them and make them mete for thy presence.”

“Do Thou, O God, open unto us a door of deliverance, that salvation may come to us, in the glory of thy exalted name.”

## CHAPTER VII

### THE EXODUS

Where now shall fancy's roving pinion rest?  
'Mid barren regions of the boundless West,  
Where silvery streams through silent valleys flow  
From mountains crested with eternal snow;  
Where reigns no creed a rival creed to bind,  
Where exiled faith a resting place shall find,  
Where builds the eagle on the beetling height,  
And wings o'er freedom's hills unfearing flight.

—Whitney.

Nauvoo in 1846—Expulsion of the Saints from Illinois—The Mormon Battalion—Death of Joseph W. Richards—Franklin Sends his Family West—His First Foreign Mission—Hardships and Sorrows of the Exodus—Jane Richards' Patient Endurance—Death of Isaac, Wealthy and Elizabeth—At Liverpool—A Missionary's Solitude for His Absent Family.

Nauvoo was founded in 1839. The city was chartered, a beautiful temple built, hundreds of happy homes created, and the "Nauvoo Legion" organized as a protection for the Saints against the violence of mobs. Among those who voted for the Nauvoo charter, when the bill for it was pending in the Illinois legislature was Abraham Lincoln, a representative from Springfield in that state. Franklin D. Richards saw the town grow until it became the foremost city of Illinois, Chicago not excepted, with a population of approximately twenty thousand.

As in New York, Ohio and Missouri, and for largely the same reasons, persecution arose in and around Nauvoo, increasing and intensifying until it culminated in the murder of the Prophet and the Patriarch and the expulsion of the Saints from Illinois.

Where now could they go? Driven from city to city and from state to state, where could they find a haven of peace, a place of refuge? Every state in the

Union was appealed to, but only one of them—Arkansas—answered by a respectful and sympathetic epistle from its governor, the petition of the homeless and persecuted “Mormons.” “Go to Oregon,” some said; and others recommended California or an island of the sea, as a home for the outcast community. But Joseph Smith, the mouthpiece of God, had prophesied, two years before his death, that the Saints “would be driven to the Rocky Mountains” and would there “become a mighty people.” To the Rocky Mountains, therefore, they wended their way.

The Exodus began early in 1846. Snow was on the ground, the Mississippi was frozen over, and some of the wagons crossed the river on the ice. Later the creeks were high and the roads soft and miry. The Church leaders held a council on Sugar creek, Iowa, and organized the people into companies, making rules for their guidance and appointing officers to direct them. Between the Mississippi and the Missouri rivers temporary settlements were formed and crops put in to be reaped by those who followed the first companies. One of these prairie settlements was Garden Grove, one hundred and forty-five miles from Nauvoo, and another, Mount Pisgah, twenty-seven miles farther west. The head wagon train, under President Brigham Young, reached the Missouri River about the middle of June.

The original plan was to leave the main body of the Saints at that point, and while the remnants were collecting there and at the encampments in the rear, to have a picked number of men push forward that season and explore the western country for a place of perma-



nent settlement. This plan was interrupted by the call of the government for five hundred "Mormon" volunteers, to assist in the war against Mexico, then in progress.

In answer to this call the required number of men promptly enlisted, and were equipped at Fort Leavenworth for the long and wearisome tramp to the Pacific coast. The Mormon Battalion, as it is known, made its way over trackless plains, deserts and mountains, via Santa Fe, New Mexico, to San Diego, California, a distance of two thousand miles. It was said by the Battalion's commander, Colonel Philip St. George Cooke, of the regular army, to be the greatest infantry march on record.

Joseph W. Richards, Franklin's younger brother, had enlisted as a musician. The march was so strenuous that at Santa Fe, one hundred and forty-three of the volunteers were invalided and sent to Pueblo for the winter. Joseph, only seventeen years of age, was one of this number. At that outpost, on November 19, 1846, he passed away, without again seeing his relatives.

The following eloquent tribute to the memory of the young soldier is taken from Tullidge's *Quarterly Magazine*:

"James Ferguson, himself sergeant-major of the Battalion, in a lecture delivered before an assembly of Elders, including the Presidency of the European Mission, in Liverpool, England, November 7, 1855, speaks thus of Brother Joseph William Richards' enlistment, travels, virtues, and the patriotism of his aged and feeble mother:

“ ‘But few knew the sacrifice it cost. There was one scene that was particularly touching. An aged mother to whom the call of the government and the wish of the President were made known came forward. She had five sons—one was murdered and now lay buried deep and unavenged in the tragic well in Missouri. Two were in a foreign land, preaching the faith for which their brother’s blood was shed; one was still too young to administer, but needed care and comfort; the other was a young man, the sentinel and protector of her tottering steps. Even in her aged heart, withered and broken as it was, the love of country burned deep and strong. She yielded up her son and never saw him more. I knew him well. We marched side by side. He had been worn down by the bitterness and exposure of many persecutions. But Joseph Richards was noble, generous and brave, and never complained.’ ”

“ ‘Sister Celia Hunt, who often took him nourishment and said comforting words to him, giving him the last food he ever ate, a few hours before his death, speaks of him as among the most noble young men she ever knew. He never complained of his lot.’ ”

C. C. Roe, another comrade in the Battalion, writing to Joseph’s brother Franklin, says:

“ ‘The Battalion left Point Pool, on the Missouri River, on the 24th day of July, 1846, and marched to Fort Leavenworth on foot, without tents or shelter of any kind, sleeping on the ground, which was sometimes saturated with rain and heavy dews. Some rain storms fell upon us while thus sleeping under the open canopy of the heavens. At Fort Leavenworth Joseph William Richards took sick, doubtless from

exposure on the road. When the command left the garrison he remained in the hospital, unable to be moved. By kind treatment and medical aid he was soon able to be forwarded, and overtook us at Council Grove. From this time his health fluctuated. When the Battalion was divided by order of Lieutenant A. J. Smith, and the stronger portion put on a forced march to be in Santa Fe in time to cross the mountains to California the same fall, he, being stronger than usual, was selected as one of them. When I arrived with the invalids I found Joseph again prostrated, so far at least that he was considered unfit to attempt to cross the mountains and deserts to California. As my health increased his seemed to fail, and as we had been very much attached from the beginning, he placed himself entirely in my care. On the sad night of his departure, while I was endeavoring, at his request, to render him some assistance, after grasping me with a hug which almost took my breath, he gradually sank down and in a few moments expired in my arms without a struggle or groan, but quietly passed away like a child going to sleep.' "

Returning now to the Saints on the Missouri. Many of them had crossed to the west side of the river, where they built a settlement named Winter Quarters (now Florence, Nebraska), five miles above the present site of Omaha. It was laid out into streets and blocks, and soon contained seven hundred log houses and public buildings and four thousand inhabitants, all fortified in frontier fashion. Wards and stakes were organized on both sides of the river.

From Winter Quarters in April, 1847, went forth

the Pioneers, who, on July 24th, entered the Valley of the Great Salt Lake and began the building of a settlement, the first one established in the region of the Rocky Mountains. This done, the pioneer leaders rejoined their people on the Iowa frontier.

The Richards family remained at Nauvoo several months after most of the people had evacuated the mob-threatened city. Leaving under the threat of mob violence, they virtually gave away their property, and started without adequate provision for the hard journey ahead, the length of which they knew not. Grandmother Richards sold her feather bed for a dress pattern for herself and her little daughter and two pounds of wool. Valuable as this bed would have been on their long, rough journey, she needed clothing more. Said her husband: "I accepted the offer of two yoke of oxen, a wagon, a jack screw, a chain and a whip, the whole valued at not to exceed one hundred and twenty-five dollars, in exchange for a two-story brick house, and an acre of ground which my neighbors a year ago considered worth five hundred dollars." These figures may be better understood when it is known that a dollar then was worth about ten times its present value, a man's labor returning but seventy-five cents per day. He said further: "If I am prospered in borrowing money I may buy provisions and make repairs on the wagon, so that my family may have the prospect of going into the wilderness without suffering. On June 10, 1846, about sunset, we bade adieu to our little home in Nauvoo."

Next day he crossed the river. After ferrying over his family and traveling equipment, he made camp on



a small hill about a mile from Nauvoo, in the river bottoms near Montrose, Iowa. His wife's mother and brothers Chester and Jesse were also encamped there. They remained in tents, while he returned several times to the beleaguered town, to assist in its defense. He repaired and painted his wagon, drove one yoke of oxen to try them, and proceeded to break in the other yoke. One night they strayed from camp and he had considerable difficulty in recovering them, they having roamed to Sugar Creek, nine miles distant.

As already shown, Franklin D. Richards had started on a mission to England, and had gone as far as New York State when he was recalled to Nauvoo. Owing to the disturbed condition of affairs, it was about a year and a half before it was deemed advisable for him to again undertake that mission. In the meantime the migration of the Saints had been forced upon them, and it became imperative for him to see that his family was provided with the necessary food, clothing and means of transportation for the journey. This he did, accompanying them as far as Sugar Creek, where he left them out of the reach of enemies, in the hands of relatives and friends, and as comfortably provided for as he could possibly make them. On July 3rd he committed his loved ones to the protecting care of Divine Providence, and turned his face sadly yet resolutely toward the East, without money and scantily clothed, to make his way across continent and ocean into a strange land.

We will part with him long enough to follow the little party that he left behind, on its dreary journey to Council Bluffs. Their traveling outfit consisted of an

old covered wagon drawn by oxen, and they were supplied with a tent, and with sufficient clothing, provisions and cooking utensils. Philo T. Farnsworth was their teamster, and was a kind, true and faithful friend, and that friendship endured through life and into the world beyond. He and Grandfather Richards had worked together on the Temple. In Utah Brother Farnsworth became one of the stalwart leaders of the people in the southern part of the Territory.

The hardships of the journey were greatly increased for Grandmother Richards, since she was about to become a mother. At one point a pair of unruly steers yoked to her wagon ran away. For several minutes consternation reigned. The infuriated beasts dashed wildly on, imperiling the lives of those in the vehicle. The mother had just imprinted a farewell kiss on the cheek of her little daughter prior to dropping her out of the wagon, regardless of what might happen to herself, when the animals were suddenly stopped in their mad career by some unseen power, and the threatened calamity was thus averted.

Twenty days after leaving Sugar Creek she gave birth to a son, her second child, whom she named for her father, Isaac; but the babe had barely opened its eyes upon this world when it was summoned to the spirit land. The picture of this homeless pilgrim mother, lying helpless in her wagon on the broad, lonely prairie, her dead babe on her breast, and her husband a thousand miles away, was pitiful enough to melt a heart of stone. But, alas! some hearts seem harder than stone. A midwife had been summoned from a house five miles back to wait upon the sick woman.

"Are you prepared to pay me?" was her brusque inquiry, after briefly performing the functions of her office. "If it were to save my life," answered the sufferer faintly, "I could not give you any money, for I have none; but if you see anything you want, take it." Thereupon the woman seized a beautiful woollen bedspread, worth about fifteen dollars. "I may as well take it, for you'll never live to need it," was her heartless remark as she disappeared, leaving the sick mother and dead child to their fate.

An entry in the diary of Phinehas Richards, her father-in-law, reads:

"We traveled day by day through winds, rain, hail, flies and mosquitoes, until we came to Mt. Pisgah, about 4 p. m. on Sunday, August 2nd—found the Saints sick in almost every house. Monday the 3rd—Franklin's family came in from the east all sick, with Jane's infant son a corpse. I attended them as well as I could under the circumstances. Tuesday—buried the child in the burying place at Mt. Pisgah, near a tree."

At this very time Grandmother's only remaining child, little Wealthy, not yet three years old, was lying sick, having been stricken with disease just after they left Sugar Creek. As they approached the Missouri River she gradually grew weaker and weaker. She had scarcely eaten anything for a month or more. She was very fond of potatoes, and one day while passing a farm in the midst of a fine field of these vegetables, hearing them mentioned, she asked for one. Her Grandmother Snyder proceeded to the house, and from a woman standing in the doorway, sought to buy a potato for the sick child. "I wouldn't sell or give one of you Mor-

mons a potato to save your life," was the woman's brutal reply. She had even set her dog upon Sister Snyder when she first saw her approaching. When Wealthy was told of the incident she said, "Never mind, Mama, she's a wicked woman, isn't she? We wouldn't do that to her, would we?"

The party reached the Missouri River about the first of September and were received and treated with great kindness by President Young, Dr. Willard Richards and other Church leaders. Wealthy died on the 14th of September, and was buried at Cutler's Park, a little west of the river.

Those were heart-rending days for Jane Richards. She was now childless, and felt almost husbandless. In the midst of extreme poverty, the state of her health was such that during the twenty-one months that she sojourned at Winter Quarters, her life trembled in the balance. She was a typical "Mormon" woman, and her experience was similar to that of many others during this painful period. President Young remarked to her: "It shall be said of you, that you have come up through much tribulation."

The main subject of this memoir, reaching New York City, there met Orson Pratt just from the frontier, who informed him of Jane's illness and the death of her babe. When Brother Pratt saw her, on August 15th, she was just able to ride again and was on the way to Council Bluffs. Deeply moved, the young husband immediately wrote to his wife, and then purchased and sent her a work box, with a primer for his little daughter, of whose death he was unaware.

The first night after landing in Liverpool, he made



this entry in his journal: "How comfortable I could be if I knew that my dear Jane and the family were well and happy." On the birthday anniversary of his daughter he wrote, "Today my little daughter Wealthy, if she lives, is three years old. May her life and health be precious in thy sight, O Lord."

A stormy Sunday—November 22nd—inspired these reflections: "I have felt very solicitous about my family yesterday and today. While the cold wintry winds are howling about me, I wonder if they are sheltered from the still more piercing winds of the cold, bleak prairies. O Lord, my Heavenly Father, I entreat Thee, do not leave them to suffer, but mercifully order their way before them; let their lives and their health be precious in thy sight, that they may live long to experience much of thy goodness and glory on the earth among the children of Zion, for we have given ourselves as living sacrifices to thy cause. Be pleased to accept this offering at our hands, and grant us an answer of peace! I ask it in the name of our Lord Jesus Christ. Amen."

A similar entry was made early in 1847. Again addressing Deity, his soul poured out this prayer: "Wilt Thou be merciful and gracious unto my mother and father and all their household, and preserve them in life and health in the enjoyment of Thy good Spirit \* \* \* Bless, I pray Thee, the wives of my bosom, and all my family, with health, love and peace. Pour out upon them thy Holy Spirit that they may endure their privations and pass through all their changes with godly patience and forbearance."

Those were days of anxiety and sorrow. His

brother George had been slain at Haun's Mill; his brother Samuel, who had accompanied him to England, lay sick with smallpox in Scotland; and his family and friends were enduring privation and hardship on the western plains. As though this were not enough to try him, word now came of the death of his wife Elizabeth, at Winter Quarters, March 29, 1847; of his brother Joseph at Pueblo; and of the protracted illness and death of his daughter Wealthy, at Cutler's Park. He was further informed of the wonderful patience with which his wife Jane bore these great afflictions. The contemplation of her multiplied sorrows and cares—her own illness, the loss of her children and the death of her sister wife, whom Jane dearly loved, and who had been very kind and considerate to her all along—filled his heart with poignant grief. Through all, his faith and trust in the Lord remained unshaken, as witness these humble and heroic words:

“I hope to overcome every obstacle and be not a whit behind the chiefest of my brethren in the celestial kingdom of God, having kept my covenants and being sanctified thereby; and not myself only, but all those who belong to me. I feel deeply sensible that there is no man so high or so low in the eternal covenant of the Priesthood, but, if he would enjoy the blessings of the covenant, he must also pass under the rod. Am I such a sinner that the Lord should take from me my two children, or cause me or my family to be afflicted as we have been during our absence from each other? Still we seem to feel the chastisement of the Lord, who suffered the adversary of our souls to afflict us. Father, I own thy dealings just; thy blessings

have been more than my deserts; and do I not know that thy goodness never fails? I have feared that I should feel Thy hand against me. But now I trust that in this also Thou wilt reveal thy hidden stores of goodness and blessings, to counterpoise the deep sorrow of separation from my dear companions and tender babes. Oh, for a proper frame of mind with which to encounter every transitory providence of this mortal life, and lay by such stores of knowledge and experience as shall qualify me for every trial through which I must pass. I thank Thee for it all, and may we be the objects of thy eternal favor as hitherto, and more abundantly, and thy great name be glorified thereby. Oh, grant me and mine continually the gracious influence and faithful protection of the Holy Spirit, and the honor thereof shall be Thine forever.”

## CHAPTER VIII

### IN THE BRITISH MISSION

How that Field was Opened—The Richards Family in Missionary Work—Franklin's First Sea Voyage—In Charge of the Scottish Branches—Counselor to President Orson Spencer—Famine in Britain—Dreams of His Call to the Apostleship—Conducts the First Company of British Saints Bound for the Rocky Mountains—The Ocean Journey—Quelling the Tempest—Kind Acts of Officers on Board—A Prosperous Voyage.

The British Mission had been opened in the summer of 1837, by Heber C. Kimball and Orson Hyde, two of the Twelve Apostles, with Elder Willard Richards and other brethren associated. The British Isles proved a very fruitful field for conversions. In less than a year from the day they landed at Liverpool, these zealous missionaries brought upwards of fifteen hundred persons into the fold—and their labors were in England alone. During the eighty years that followed, about seventy-five thousand souls, the greater part of them converted in Britain, were baptized into the Church and gathered to the Land of Zion.

The Richards family has played a very prominent part both in preaching and presiding in the British and European missions. Franklin himself, his uncles Willard and Levi, his brother Samuel W., and his son George F., were all either presidents or in the presidency of one or both of these missions. Needless to say, the position is one of high honor and trust, with great responsibility attaching thereto. Franklin spent ten years, Willard four, Levi seven, Samuel nine, and George F. practically three years, in this great mission field. Franklin's missionary service in America



and in Europe aggregates more than thirteen years, and that of his brother Samuel sixteen years. Their children and grandchildren have also materially contributed to the good work in these same scenes of labor.

Edward W. Tullidge, writing of the British Mission, in which he once figured, says: "And so also the historian can tell of tens of thousands of souls sent over to this country from Great Britain under the administration of Franklin D. Richards and his brother Samuel."

"The Richardses were among the founders of the British Mission; under them it reached the zenith of its glory, and under them the 'Mormon' emigrations grew to such proportions and perfection that Samuel W. Richards was invited by the British government, before a committee of the House of Commons, to expound the splendid emigration system which the 'Mormons' had constructed."

It was July 3, 1846, when Franklin D. and Samuel W. Richards left Sugar Creek, on the west side of the Mississippi River, bound for Liverpool, the headquarters of the British Mission. The two Elders crossed the river to Nauvoo and slept there the first night in a deserted building. From there they traveled by way of the Mississippi and Ohio rivers to Pittsburg, and then across the mountains to the Atlantic coast.

Before sailing they revisited their old home at Richmond, Massachusetts, and enjoyed meeting again with their relatives and old-time friends. Franklin also visited branches of the Church in Philadelphia, and in Wilmington, Delaware, and held several

meetings in New York, baptizing a number of persons in the East River.

They sailed from New York September 21st, on board the "Queen of the West." The party consisted of Parley P. Pratt, Franklin D. Richards, Samuel W. Richards, Moses Martin and Cyrus H. Wheelock. This was before the use of the steam engine in the propelling of ships. The "Queen of the West" was a typical sailing vessel, plying back and forth across the Atlantic under the force of the wind against its sails.

It was Franklin's first sea voyage, and though sick much of the time, he enjoyed the ocean and the storms on the mighty waters. His description of his experience is quite eloquent. It follows:

"The approach of the tempest caused the sailors to take in the royals, top gallants, foresails, spanker and flying jib, and sail the ship under standing sailing jib, foremain and mizzen sails. The wind was broad and heavy on the larboard beam and the waves were so boisterous that they appeared, as in a convulsion of laughter, to carelessly spill barrels of briny water over the bulwarks of the upper deck.

"Sunday, October 4, 1846. The wind was from the southwest most of the day and increased toward night. I kept my berth all day until about seven o'clock in the evening, when the brethren told me we were experiencing a regular gale. This announcement so animated me that I immediately dressed and went on deck, where I beheld a scene supremely grand.

"The captain and his mate were both in water-proof suits, each with a speaking trumpet passing or-

ders to the men. They could scarcely make themselves heard from one mast to another, so loud had the tempest now become. It was a scene of terrific grandeur, such as I had longed to behold. The winds, howling through the rigging, made music on as many different notes as there were ropes of different sizes and lengths, and seemed, by their melody, to move the clouds in Jehu-like velocity, with their stirring strains. The sea seemed to catch the enthusiasm and become enraptured in an ecstasy of joy. The winds and the waves—two great forces of nature—seemed pleading with one another in awful tones of eloquence, as if contending for their respective rights to our gallant ship. Ever and anon the ‘Queen of the West’ would mount the summit of a mighty billow, as if to bid adieu to the watery regions, and then descend as if destined for the bottom of the sea. Father Neptune won his case, and the effect upon the listener and beholder was no less powerful than sublime. I held on my hat, with a hand over each ear, to prevent ear-ache, and took my position on top of a life-boat, gazing and listening with admiration and delight, until the powerful intonations of nature’s great orators caused my head to throb with pain. I then retired to my room to spend the remainder of a Sabbath evening meditating upon the solemn and impressive divine service that I had just attended.”

Following a rather rough voyage they arrived at Liverpool, on the 14th of October.

At a general conference of the British Mission, which convened soon after their arrival, the Richards brothers were appointed to labor in Scotland. Franklin was given charge of all the branches there.

On October 22nd he sailed from Liverpool for his northern field of labor.

Three months later an event occurred which caused his return to Liverpool. President Orson Hyde, who was then at the head of the mission, was about to leave for home, and Elder Orson Spencer was expected from Utah to succeed him. A letter from here carried the erroneous report that Orson Spencer had passed away, and this led to the appointment by President Hyde of Franklin D. Richards as president of the British Mission and editor of the "Millennial Star," the organ of that mission.

In his farewell epistle to the Saints, January 15, 1847, President Hyde thus commends his young successor:

"Brother Franklin D. Richards, a worthy young man who has received the fullness of the Priesthood in the Temple of God, will be our successor in the editorial department of this paper, and will also take the presidency of the whole Church in the British Isles, under the direction and instruction of the Council of the Twelve Apostles. With all confidence we resign our trust into his hands, being satisfied of his competency and ability to perform the work assigned him; and what is still better, we know that God is with him. We leave our blessing upon him in the name of the Lord, and say to the Saints, listen to his counsel and instruction; in doing so, you shall be blessed with life and salvation.

"We throw the mantle of authority upon the shoulders of Brother Richards. The spirit of wisdom and knowledge shall be with him, and his words shall be the



end of controversy to them that are saved, and a law to the upright in heart. Receive Brother Richards as you have received us, and hearken to his counsels. Uphold him by your faith and prayers, by your love, and by your good will, and heaven will bless you."

This appointment took Franklin to the Liverpool Office early in that year, his brother Samuel succeeding him in Scotland.

Shortly after President Hyde had sailed, Orson Spencer, to the surprise of all, arrived in Liverpool, and it was then learned that it was his brother who had passed away. As Elder Spencer had been appointed by the home authorities, he immediately assumed the duties of president of the mission, Elder Richards acting as his counselor. Brother Spencer's health was very poor, however, and much of the time he was confined to his room. During his periods of illness Brother Richards nursed him tenderly, and carried largely the labors and responsibilities of the presidency.

On the 8th of July he conducted a very successful meeting at West Broomwick, in a large tent over which floated a pennant bearing on one side the inscription: "The law shall go forth from Zion," and on the other side, "To your tents, O Israel!" The tent was so crowded that not all who desired could enter, and many stood waiting on the outside. Following the meeting, several persons were baptized. In describing the occasion President Richards said: "All seemed happy and edified. It was a happy day for me. To God and the spirit of his grace be all the praise. Brother Cyrus H. Wheelock told me he expected to double the mem-

bership of the conference in three months." This incident was typical of many such, by means of which the work was greatly renewed and the mission made stronger and healthier.

On one occasion, referring to some drunkenness that came under his observation, he wrote in his diary: "While the rest take pleasure in their cups, I enjoy the blessings of the celestial kingdom, which I have in part and hope to be made a partaker of to a fulness. I desire the ability to lead my fellowmen from such habits into a more exalted sphere of joy and consolation."

Under date of June 3, 1847, he notes that it was then nine years since his baptism into the Church. Meantime he had filled five missions in the United States, had come up through the grades of the Priesthood to that of High Priest, had received his endowments in the Nauvoo Temple, and was then counselor in the presidency of the British Mission, embracing sixteen thousand Saints. "Most of all things, this day," says he, "I desire the Holy Spirit which giveth life—eternal life, yea, life more abundantly to both body and spirit."

He continued to work in the Liverpool Office until the fall of that year, and then labored in the south and west of England, in the Bath, Bristol and Trombridge conferences, which he consolidated under the name of the South Conference.

A famine was vexing Britain and other parts of Europe at that time, and in contemplating the exile of his people, with what remained of his family in the wilderness, he was led to write:

“Some of the nations, England and France in particular, are suffering from hunger, and are importing breadstuffs, while the land of Zion (America) is the only land that affords food for exportation, and to which the poor, with only means left for transportation, are migrating by hundreds and thousands, while the destitute and the wealthy remain. One paper from Ireland states that in that vicinity the suffering is so great that scores are dying daily from hunger. The most lucrative business is coffin-making, but many are buried without any, and often lie a week after death without interment. This is but a moiety of what comes to my ears about my fellows—men, women and children—pining away to skeletons, turning raving maniacs, or dying in a most horrid condition; while Parliament sits, day after day, doing little or nothing worthy of notice for their relief.

“The United States has permitted thirty thousand of her most loyal and best citizens to be expelled from her borders, and we hear of no general public expression of sympathy for them. At the same time hundreds of thousands of dollars are subscribed for the relief of the suffering among the British nation. Congress furnished ships to supply them with the means raised. The ‘Herald for Europe’ (February 27, 1847,) contains an account of subscriptions from forty-five towns, institutions and persons, of \$120,894.00 from the eastern and middle states, for the poor in Ireland and Scotland. At the same time, the God of Israel sends quail, as in the days of Moses, to feed his faithful children in their necessities, when the charity of their fellow men is turned away from them. Let all the Saints unite to

praise the living God, who changes not and whose mercy endures forever!"

Apropos of the quail incident here mentioned. The sudden and unlooked for appearance of quail on the banks of the Mississippi River, at the time of the exodus from Illinois, is a well authenticated incident of "Mormon" history. The birds came in great flocks, settled down upon the river bottoms, and were so tame as to be easily caught by the homeless refugees whose hunger they were destined to appease.

During the prevalence of the famine in Britain thousands did their utmost to obtain passage to America—"not in companies," says President Richards, "but in masses, the shipping offices being thronged, like American town halls on election day. Ships cannot be obtained, and many are compelled to return to Ireland."

On the 13th of August he wrote in his diary:

"This morning I awoke from a dream in which I seemed to have been with President Brigham Young in the Temple at Nauvoo. We sat opposite each other, with our feet in a clear, lively pool of water, and we conversed together. He asked, 'Brother Franklin, would you accept it if I should appoint you one of the Quorum?' I replied, 'Brother Brigham, I always have accepted, and as far as I could, have obeyed every appointment that has been given to me, and I always intend to.' He then showed me several books containing peculiar drawings and diagrams, many of which were lightly colored and in the Prophet Joseph's own hand writing. While I was examining the books I awoke, and felt as happy as if I



had really been in the company of President Young, and the holy influence seemed to rest upon my whole person.”

This dream had its fulfillment two years later, when he was ordained an Apostle and called into the Quorum of the Twelve.

In Southern England, during the summer of 1847, the work was much revived through the blessing of the Lord and the outpouring of his Spirit upon the people. Many were added to the Church by baptism, and a number of branches were organized. In Birmingham the meeting house was thronged, and weekly baptisms continued for a long time. This was also the case throughout the mission, thanks to the active labors of the zealous Elders at headquarters and in every part of the field.

The First Presidency, the highest council in the Church, but vacant since the death of the Prophet Joseph, was filled at a conference held on the east side of the Missouri River after the return of the pioneer leaders from Salt Lake Valley. Brigham Young was sustained as President, and Heber C. Kimball and Willard Richards as his first and second counselors, respectively. Brigham and Heber were members of the original Quorum of the Twelve, organized at Kirtland, Ohio, in the year 1835. Willard had been ordained an Apostle by Brigham Young, while in England in 1840.

One of the first acts of the newly created Presidency was to instruct the presiding brethren at Liverpool to lay plans for sending a company of Saints, made up of those desirous and financially able to emigrate, through to Salt Lake Valley. The water route was

from Liverpool to New Orleans, thence up the Mississippi and Missouri rivers to Winter Quarters. Ships were cheaply procured on this route, for the reason that vessels from America, cargoes with cotton, were liable to return empty unless they carried passengers. Hence cheap rates and good accommodations were obtainable.

The company was duly organized and forwarded. Other companies of Saints had sailed for America ere this, but the one now referred to was the first from the British Isles bound for the Rocky Mountains. The honor of conducting it fell to Franklin D. Richards, who had for his counselors Cyrus H. Wheelock and Andrew Cahoon; Samuel W. Richards acting as clerk. The company consisted of one hundred and thirty Saints, nearly half of them Scotch, and the others from various parts of England. They sailed on the ship "Carnatic," February 20, 1848.

The Richards brothers, it will be remembered, had labored in Scotland, where they firmly established themselves in the hearts and affections of the Saints. On their departure for home, the Scotch poet, John Lyon, penned the following lines:

Farewell! Beloved of the Lord, farewell!  
 In Scotland's name, a Scot would dare to tell  
 How much we've prized your labors since you came,  
 Though now you leave for lands of brighter fame,  
 Where truth and love eternal as the spheres,  
 Shall wield the sceptre through unnumbered years.  
 Farewell! but oh, one lasting boon I crave—  
 Remember Scotland and her sons so brave.

\* \* \* \* \*

Accept in words a nation's warmest love,  
 While coupled actions ample witness prove

How much we've loved you, and will love you still,  
 Though wisdom whispers, "Do your Master's will."  
 Ten thousand Saints their throbbing hearts will raise  
 To heav'n's high King, to bless your future days,  
 And safely guard you in that happy home  
 Where gather'd millions shout, the Kingdom's come!  
 And wives and sires recount your honors won,  
 And bless your names as husband, father, son!

\* \* \* \* \*

Farewell! and while you rise in godlike fame,  
 We'll ever pray for blessings on your name.

On a former occasion Brother Lyon had expressed to Franklin D. Richards his strong desire to emigrate to Zion, though feeling doubtful that his hope would ever be realized. Thereupon the latter promised him that he should not only emigrate to Zion, but should there become a door-keeper in the House of the Lord. Literal fulfillment of this prophetic promise was later seen in the service rendered by the venerable poet as door-keeper of the old Endowment House, the predecessor of the Salt Lake Temple.

In a letter to President Spencer, dated at St. Louis, but probably written on the Mississippi steamboat, May 1, 1848, President Richards thus describes the voyage of the "Carnatic:"

"We were thirteen days tossed violently about the Channel and the Irish Sea. All the company except three were quite seasick.

"On Sunday, February 27th, we were beating off Milford, and it was proposed by the captain, that if the weather did not change, to put into haven next day; but we succeeded in clearing the Cape and standing out to sea. Sometimes we ran so close to the rocks and shoals, that the captain put on all the sail the 'Car-

natic' could bear, which made her roll and wallow in the seas with apparent madness. She barely escaped the threatened danger. This was the roughest part of the voyage."

Before proceeding further with the letter, let us here interject a question: Was it on this occasion that the following incident occurred, related by Grandfather Richards in after years?

While on one of his trips across the Atlantic, returning from the British Mission in charge of a company of Saints and Elders, the weather was very stormy, and the waves were rolling so high that the officers of the vessel were fearful of its being dashed to pieces. When the hearts of strong men were failing them, he remembered that he held the holy Priesthood, which authorized him to rebuke the angry elements and command them to be still, as was done by the Savior and his Apostles in their day. Withdrawing to a part of the ship where he was unobserved, and raising his hands to high heaven, he rebuked the storm, the furious winds and waves, in the name of the Lord Jesus Christ, commanding them to cease their violence and to be calm. The tempest immediately subsided; none of the passengers were lost, and no damage was done to the vessel.

His letter now goes on:

"As soon as the elements and our health would permit, we were organized into such divisions as equalized the labor of cleaning, building fires, receiving water, maintaining watch, etc., each day of the week. This was done by the men. We had our regular hours for prayer; also meetings on the Sabbath. Once we



administered the Sacrament. The captain, upon finding us diligent to observe good order, laid aside the rigid formality of ship rules and granted us every comfort and convenience that we could enjoy or he bestow on shipboard; indeed he studied our happiness with the care of a father, bringing and sending dainties from his own table to such of the company as were most sea-sick. He admitted us on the quarter decks and into the cabin; committed the ship's medicine chest into my charge; and when we came to warm latitudes prepared shower baths, which conduced much to our health and comfort. In short, had he been a Saint, I do not see that he could have granted us greater liberties, or associated more familiarly with us, and still have maintained the dignity of his command over all on board.

“Let me here mention his kindness to me. On the 26th of March, when I had become so reduced as to be unable to dress and go on deck alone, he offered me his own berth and state room; and a seat at his table. Reluctant to accept this too generous offer, I was tendered by the first and second mates their rooms, and the latter I accepted. Immediately I began to improve; so that when we arrived in New Orleans, on the 9th of April, my health was again quite good. When I was ready to pay for these distinguished favors, his charge was ‘an interest in my prayers and that he and his might be gathered with us into the Kingdom of God.’ He gave us a parting kiss with tears; and the crew bestowed three cheers. Let the prayers and blessings of the faithful be for him and his; for he not only called us brethren, but treated us as such.

“Cleanliness and ventilation are indispensable to the health of any company of emigrants passing into so warm a latitude. We were as low as thirteen degrees north of the Equator. Another important contingency—each adult person should be supplied with four instead of three quarts of water per day, put up in sweet, healthy casks. When a protracted passage renders it necessary to reduce the quantity of water to two quarts, and even three pints, per day, as was the case with us, it is very uncomfortable, if not unhealthy, in the heated zone.

“We passed into the Caribbean Sea, between the islands of Antigua and Guadeloupe on Sunday, the 2nd of April. We passed Cape St. Antonio (Isle of Cuba) on the 13th, and on Monday the 17th, about 3 p. m., Captain M’Kenzie, Brother Cahoon and myself went on to the fore topsail yard, in search of Belize, and by the aid of the glass readily saw the light-house and steamers plying to and fro.

“On our arrival at New Orleans, we found Elder L. N. Scoville watching for us. He immediately came on board, which very much cheered us all. By diligent exertion we were cleared and on this boat in three days. Captain M’Kenzie had taken out a permit from the House of Customs for the luggage of seventy families, to be passed to the officer on board, with whom I made a favorable acquaintance. He treated us with much respect, and not a box, barrel, or parcel of any kind whatever was required to be examined. And lest we might wish to clear the ship when he was not present, he gave me a certificate of clearance for my company and all that belonged to them. Thus even to this mo-

ment has the Lord seemed to prepare all things before us. Here let me say that it is of vast importance to all concerned that good and faithful men have charge of the companies coming out, men who will exert a savory influence, not only with the Saints in charge, but save pounds in value and prevent the wounding of good feelings."

"Now, Brother Spencer, I have watched over this company with my utmost diligence. My counselors have efficiently co-operated with me. In doing so we have had in view the worth of precious souls; and I firmly believe that no company of Saints has ever crossed the Atlantic with less disorder, disaffection and complaint, or with more of a salutary, happy influence exerted upon the people, under the circumstances, than have surrounded us. For all this I feel grateful indeed to our Heavenly Father, and believe it will be comforting to you and the Saints generally in Britain to know of it. We are thankful for their faith and fervent prayers, the benefits of which we have richly realized. When they come out may they be led forth, as we have been, in much mercy, and be spared the many evils too often connected with such a journey.

"Brother Samuel, Brother Scoville and my counselors join with me in sentiments of high esteem towards yourself and family, and wish you every prosperity and happiness in accelerating the speed of the work; and may the blessings of God and good men abound unto all, such as have administered to our wants, or may to yours and all the faithful.

"Farewell! As ever, your fellow servant for righteousness sake. "F. D. Richards."

## CHAPTER IX

### CROSSING THE GREAT PLAINS

At Winter Quarters—Preparing to Start West—Emigrations of 1847 and 1848—Mode of Travel—Camp Government—Experience with Indians—Arrival in Salt Lake Valley.

The journey from Liverpool to Winter Quarters was completed about the middle of May, 1848. At the last-named place President Richards found his wife and such of their relatives as had survived the perils and privations of the enforced exodus. Grandmother Richards, childless, and so feeble that her life at times was despaired of, had waited a year and nine months for the return of her husband from his foreign mission. The Church leaders and her relatives had been most kind and helpful, administering to her wants as best they could under the prevailing hard conditions.

The first winter on the frontier had been spent by the Saints in putting up temporary log homes, constructing a house of worship and a grist mill, planting crops, repairing wagons, and making preparations for the long and arduous journey that lay before them. Many were but scantily supplied with food, and every possible resource had to be drawn upon in order to "keep the wolf from the door." While they yet tarried on the Missouri, Phinehas Richards was placed at the head of a committee to fish in the river, and thus provide food for the destitute. As a result boat-loads of fish were caught and distributed.

As already told, the spring of 1847 had witnessed



the departure of the Pioneers, whose object was to explore the region of the Rocky Mountains and find, if possible, a suitable and permanent home for the Saints. That object was attained, as we have seen. The pioneer party consisted of one hundred and forty-three men, three women and two children, and was under the direct personal leadership of President Brigham Young.

Immediately upon entering Salt Lake Valley, the great leader declared it to be the place where the Lord desired his people to dwell. He had beheld it in vision, before seeing it with his natural eyes, and so vividly that he recognized it as soon as he arrived upon the scene. Accordingly, the journey ended and the work of founding a settlement began. Crops were put in, irrigation ditches dug, and explorations of the surrounding country made. Salt Lake City was surveyed, a site for a temple set apart, and temporary homes were constructed—these in the form of a rectangular fort or stockade of logs and adobes, the walls of which were twenty-seven inches thick and nine feet high. This primitive structure, which was later called “The Old Fort,” served the settlers as a means of protection against hostile Indians. It was located at Third South and Third West Streets, where Pioneer Park is now situated.

President Young and many of the Pioneers returned to Winter Quarters in the fall of that year, and in December a conference, attended by more than a thousand people, was held in a log tabernacle built by the Saints on the east side of the Missouri River, a few miles above the present city of Council Bluffs. The

First Presidency was reorganized, and preparations were made for a general emigration from those parts the next season. Four large companies had followed immediately in the wake of the Pioneers the season before, and now it was proposed to emigrate the residue of the people.

It was desirable, however, to maintain an outfitting post on the Iowa frontier for the benefit of future emigration. This need led to the founding of Kanesville, so named for Colonel Thomas L. Kane, that outspoken friend of the "Mormon" people who, at the time of the enlistment of the Battalion, had visited their camps at and near Council Bluffs. Kanesville was built on the site of the log tabernacle previously mentioned. A small paper called "The Frontier Guardian" was published there, the editor being Apostle Orson Hyde who, after the departure of the First Presidency, had charge of Church affairs on the Missouri. The new town was for several years a point of outfit and departure for "Mormon" emigration. Companies sailing from Liverpool via New Orleans would steam up the Mississippi and the Missouri to Kanesville, and there begin the journey across the western plains. The first company to follow this route up the two great rivers, was the one led by Franklin D. Richards, as already related.

He had arrived at Winter Quarters only a short time before the first companies of the season started for the mountains. The emigrants who had accompanied him from Liverpool were soon absorbed among the Saints on the frontier. The big companies led by Presidents Young and Kimball were about to start west,

and Franklin was directed to go into Iowa to procure oxen and make hasty preparation for the journey. In the event that he could get ready in time, he was to join the last company, which was under the direction of President Willard Richards. This he succeeded in doing, and on the 5th of July the train rolled out, with Franklin as captain over fifty wagons. Winter Quarters was now nearly deserted.

The mode of travel was to organize into companies. To every ten wagons was appointed a captain; to every five of these tens there was a captain of fifty, and for two of such divisions a captain of one hundred. When practicable, to each hundred wagons was assigned one of the Apostles as superintendent.

The appended orders for the government of the camp were issued by the leaders and carefully heeded by their followers:

“At five o’clock in the morning, the bugle is to be sounded as a signal for every man to arise and attend prayers before he leaves his wagon. Then the people will engage in cooking, eating, feeding teams, etc., until seven o’clock, at which time the train is to move at the sound of the bugle. Each teamster is to keep beside his team with a loaded gun in hand or within easy reach, while the extra men, observing the same rule regarding their weapons, are to walk beside the particular wagons to which they belong, and no man may leave his post without permission of his officer. In case of an attack or any hostile demonstration by Indians, the wagons will travel in double file—the order of encampment to be made in a circle, with the tongue of each wagon on the outside, and the horses and cattle

tied inside the circle. At 8:30 p. m. the bugles are to be sounded again, upon which signal all will hold prayers in their wagons, and be retired to rest by nine o'clock."

No travel and no unnecessary work were engaged in on the Sabbath day, but devotional exercises were held. Says the journal of Captain Richards:

"We were the last company of the season, and were therefore at a disadvantage. The water in the late summer and fall was not so good as earlier in the season. Feed along the road had been consumed, and it was necessary to drive the cattle a considerable distance from camp in order to obtain grass for them. A number of the cattle died from drinking alkali water, and it became necessary to yoke up yearlings and milch cows, so that our progress might not be long delayed. Many of the families in our company had to walk, both children and grown people."

The captains had to be men of practical experience. They were to look after the wheels and brakes, see that the cattle were well cared for, and in every way provide against accidents. Some days the wagons traveled as far as thirty miles; on other days perhaps only ten miles, the distances depending upon the watering places. Signs were posted along the way, so that emigrants might know each morning where they were likely to camp at night.

Under such circumstances, resourceful and withal genial men were in demand, for it was necessary to keep a spirit of good cheer among the Saints, and at the same time inspire them with deep earnestness. Says Captain Richards: "We had not a single death



in our company. A little boy was accidentally shot through his knees and arms, but he got well. My uncle Willard had been a practicing physician in Boston. We felt, therefore, that we had a good doctor with us; one upon whose wisdom and sagacity we could confidently rely.

“We found very little hostility among the Indians. As we approached the Indian town of Cheyenne, the inhabitants (Sioux) sent out a detachment of horsemen to meet us; we thought this meant death and destruction to our company, as the savages lined up on each side of our wagons; but they took us where we found grass for our cattle, and conducted us safely through and beyond their town for a distance of about a mile west. We organized a night guard, placed our cattle under the charge of our own men, and the Indians returned to their camp. We found only one who tried to be dishonest. He climbed upon my father’s wagon, but one of the men caught him and brought him out.

“The next morning the chiefs and braves of the Indian town came out and formed in a line, the chiefs in the center and the braves on right and left, with the squaws and papooses in the rear. They took their seats upon the green grass, after having spread in front of them some nice new buffalo robes. We had a meeting and talked with them. The chief expressed to us, through an interpreter, in a very dignified and proper manner, that it was the custom of companies traveling through their land to make them presents of such things as might be most convenient to bestow. Whereupon we sent men among our companies to receive such

donations of provisions as the various families felt able and inclined to give. These, when spread separately upon the buffalo robes, seemed but a small donation for so many people as this Indian settlement contained. We explained that we had in our wagons only what we had to live on for a whole year. The chief and his people generally seemed quite satisfied with this explanation. They accepted our gift with complacency and apparent satisfaction, and everything was well and right."

The route taken by these emigrants was the same that the Pioneers had pursued the year before. Mainly it was the one afterwards followed by the Union Pacific Railroad, from Omaha, Nebraska, to Ogden, Utah. From the mouth of Echo Canyon, instead of going down Weber Canyon, which was then impassable, the emigrants went up East Canyon, over the mountains and down Emigration Canyon to the present site of Salt Lake City. First, however, they traversed rolling prairies, dotted with roving herds of buffalo. Gradually ascending the Continental Divide, they descended through the heart of a rugged mountainous country, finding the road badly cut up by the travel of the preceding year. Crossing the rugged spurs of the Uintah range, they proceeded down steep and rocky canyons and up long ascents toward cloud-piercing summits, testing to the limit the endurance of both men and beasts. Notwithstanding this, the utmost patience was exhibited, and good temper maintained throughout the trying journey.

The experience was a most distressing one for Grandmother Richards, who was very ill. Much of the

time it seemed as though each day would be her last; but there were many kind friends, genuine and true, to give comfort, minister to her wants, and lighten her burdens.

On the 19th of October they entered Salt Lake Valley and made their camp at the Fort, more grateful than words can express to find a resting place for their wearied bodies, worn down with toil and sickness. Their company was the last to arrive that season, and it increased the population of the Valley to between four and five thousand.

President Young's train had come in on the 20th of September. All the companies had now arrived, and under the inspired direction of the great pioneer leader, God's people were established in the tops of "the everlasting hills," in the heart of the Great American Desert, which the exiled Saints loved even at that early day, notwithstanding its barrenness, its savages and wild beasts, because it held out to them the promise of peace and liberty.

Thus did the God of Israel work through the Prophet Brigham, to bring about, through him and his successors, the fulfillment of the prediction made by the Prophet Joseph in August, 1842, that the Latter-day Saints would "become a mighty people in the midst of the Rocky Mountains."

## CHAPTER X

### IN SALT LAKE VALLEY

Another Home Built—Birth of Franklin Snyder Richards—Food Scarcity—Crickets and Gulls—Call to the Apostleship—Another Foreign Mission—Josephine Richards West—Plural Wives and Their Children—Primitive Mail Service—Pony Express and Electric Telegraph—Reception and Assimilation of Immigrants—Apostolic Home Duties.

Franklin D. Richards reached the present site of Salt Lake City on the 19th of October, 1848. Most of the land now embraced within the corporate limits was then covered with sagebrush, sunflowers and other wild growths. Except for the willows fringing the creeks and the Jordan River, there was scarcely the suggestion of a tree in all the broad and barren landscape.

There were no "land grabs" in that primitive colony. The land was parceled out by the pioneer leaders, and distributed by lot to the settlers, "without money and without price," excepting a nominal fee to cover the expense of surveying. Each family was given sufficient ground for a residence site and for gardening and farming uses, but no large holdings for speculative purposes, nor more than could be profitably cultivated. All was public domain, held by the settlers in a possessory way with a squatter's right only. Until twenty years later, when the United States land laws were extended over the newly acquired territory, the people of Utah could obtain no legal titles to their property.

Salt Lake City had been surveyed, and a committee appointed to distribute the city lots and suburban farms, before the Richards family arrived. Having



received his lot, Grandfather placed upon it his wagon-box, containing his earthly possessions, and turned out the faithful cattle that had brought him safe over the plains, to browse around for feed. The death of "Old Buck," one of the oxen, from wounds inflicted by wolves, was a cause of genuine grief to the family.

During the first winter in the Valley their only home was that wagon-box; but the next year they built an adobe hut, eighteen feet long and sixteen feet wide, and covered it with canvas, the earth serving as a floor. The following winter a spark from the chimney ignited the canvas and completely consumed the roof. In an attempt to remove their meagre possessions and put out the fire, Grandfather was badly burned on his arms and face.

Inadequacy of food supplies was a source of constant worry in the colony during the first few years. In 1848 the harvest was dangerously reduced by crickets, which swarmed down upon the fields and for a time swept everything before them. The alarmed settlers fought them with clubs, brooms and fires, but still the crickets prevailed. The people would surely have faced starvation had not the gulls from the lake come in great numbers and destroyed the voracious pests. The gulls would gorge themselves upon the crickets, then vomit them into the streams and feast again, repeating the process until the fields were cleared of the black devourers. The coming of the gulls was regarded as a miracle by the grateful settlers.

The harvest of the succeeding year, also, was too small to meet the needs of the community, whose numbers had greatly increased. All were placed on rations,

which were eked out with segoes, berries, thistles and other wild plants. By a spirit of altruism and mutual helpfulness much suffering was averted.

Grandmother Richards played a noble part in those times of general scarcity. The generous help given by her to others caused her own little supply of food to become exhausted, or nearly so, and more than once she had to scrape the barrel for enough flour to make a single pan-cake. In later years, while reflecting upon the many times this was done, she was strongly impressed with the thought that, as in the case of the woman who fed the Prophet Elijah when about to eat her last morsel and die, the Lord must have marvelously increased her scanty store, in return for her willingness to divide with others.

In addition to the city lot, a five-acre tract in the farming district south of the town, was assigned to each newcomer. On June 20, 1849, while Grandfather was engaged in fencing his tract in that section, his wife gave birth to a son, whom they named Franklin Snyder Richards. When the babe was but six days old, a heavy rainstorm occurred. The roof of their little home, consisting of earth and rushes, was inadequate. The bed in which the sick mother lay with her infant child was drenched by the downpour, and she was thrown into a raging fever. Her husband and Elder Spencer administered to her, and she was restored to health through the prayer of faith.

Parley P. Pratt, writing of those times, says: "How quiet, how still, how free from excitement we live! The legislation of our High Council, the decision of some judge or court of the Church, a meeting, a

dance, a visit, an exploring tour, the arrival of a party of trappers and traders, a Mexican caravan, a party arrived from the Pacific or from Fort Bridger, a visit of the Indians, or a mail from a distant world once or twice a year, is all that breaks the monotony of our busy and peaceful life."

Busy it was, for willing hearts and hands found plenty to do. Grandfather describes his first year in the Valley as consisting of the performance of such physical labors as building, fencing, plowing, sowing, irrigating, and the general variety of work incident to the founding of a new settlement in the wilderness. He spent much time, also, in counsel with his brethren, deliberating upon public affairs.

A very important event in his life occurred early in 1849. It was his call to the Apostleship, in fulfillment of the dream had by him while in England two years before. At this time there were four vacancies in the Quorum of the Twelve, and the men chosen to fill them were Charles C. Rich, Lorenzo Snow, Erastus Snow and Franklin D. Richards. They were ordained Apostles under the hands of the First Presidency, at Salt Lake City, on the twelfth day of February. Franklin, being the youngest, was ordained the last. President Heber C. Kimball pronounced upon him his ordination blessing, as follows:

"Brother Franklin Dewey Richards, we the servants of God lay our hands upon thy head, and in the name of Jesus Christ of Nazareth and by virtue of the Holy Priesthood, we set thee apart and ordain thee to be an Apostle of Jesus Christ; that thou mayest hold the keys and powers thereof in connection with the

Twelve Apostles of the Lamb. Thou shalt be equal with them, and not a whit behind. And we seal all the keys of the Holy Priesthood through the ordination of the High Priesthood, through Joseph the Prophet of God, which we now confer upon thy head, with all the keys and powers thereof; that thou mayest be filled with light, and be strengthened, and comprehend the things of God in heaven and on earth; that thy mind may be fruitful in the things of God, and pierce the hearts of the honest to their comfort and consolation, and the hearts of the enemies of God to their overthrow. They will not have power to harm thee, for thou shalt live to a good old age. The power of the Almighty God shall go with thee, and thou shalt return to Zion with thy thousands, as doves to their windows, and they shall love thee and be as one with thee. We rebuke thy weakness, and wherein thou art deficient in any manner in thy body we ask that it may be made whole and perform its functions. And we seal all these blessings upon thee, and pronounce thee whole, that thou mayest live unto a good old age, and be an honor to thyself and to thy father's house, and to the household of faith, and an ornament in the Church of Latter-day Saints; and we seal all these blessings upon thee in the name of the Father, Son and Holy Ghost. Amen."

At the General Conference in October of that year, Franklin D. Richards was again called to leave home with its tender ties, and renew his missionary labor in the British Isles. Having but recently returned from years of service abroad, during which his young family had endured many hardships, sorrows and priva-



tions, what must have been the emotions awakened in his breast at the thought of parting again so soon? But there was no faltering, no hesitation. He was an Apostle; he knew what the Lord required; and felt a solemn joy in responding to the call that had come.

And what of her, his noble partner? Although she was to be left with her little babe to face the rigors of another winter in a one-roomed, floorless and almost roofless house, she did not murmur. She gloried in her husband's advancement, and was more than anxious that he should faithfully discharge the responsibilities of his new position. Calmly and resignedly she bade him goodby, with a wish and prayer that God would greatly bless and prosper him.

The Apostle filled with credit this mission—of which we shall have more to say presently—and other missions that followed. During his first eight years in Utah he was absent five and a half years on foreign missions; and ten of the first fourteen years of his married life were filled with missionary service. As a consequence, the care of the family rested heavily upon his wife, who had to provide her own living.

While her husband was in Europe she kept a few select boarders, among whom were public officials and other prominent people. Obviously at that early date such hotels as now grace Salt Lake City were unknown. Among her guests were Justice Solomon P. McCurdy, of our supreme court, and his family; Mr. Harvey Jones, bank cashier, and family; Colonel Thomas G. Webber, who afterwards married Mary Ellen, daughter of Franklin D. and Charlotte Fox Richards, and was for many years secretary and general superintendent

of Zion's Co-operative Mercantile Institution; also Mr. Perry, a celebrated portrait painter; Dr. William H. Groves, whose estate helped to found and endow the Latter-day Saints Hospital now bearing his name; with others of less prominence. Thus, while the husband was abroad, discharging his duty and receiving the respect and consideration due to his high calling, the wife was working early and late to support her family, educate her children, make home attractive, and surround them with that splendid influence that always characterized this excellent woman.

May 25, 1853, a daughter was born to Franklin and Jane Richards, whom they named Josephine. On reaching maturity she married Joseph A. West, of Ogden. In addition to rearing her family, she held for twenty-five years the office of president of the primary associations of Weber Stake, which included at that time all of Weber County. Later she became counselor to Sister Louie B. Felt, president of the primary associations of the entire Church. Josephine Richards West has shown herself a superior woman in many ways.

As earlier mentioned, Franklin D. Richards had accepted the revelation on "Plurality of Wives." In accordance with that principle of his faith, on October 13, 1849, he married Miss Sarah Snyder, a sister of his first wife, and Miss Charlotte Fox, already mentioned. On June 26, 1853, he married Miss Susan S. Peirson, and on March 29, 1854, Miss Laura Snyder, his first wife's niece. Ann Davis Dally, another of his wives, was married to him March 19, 1857.

About this time President Willard Richards died, leaving a large family; his death occurring March 11, 1854. He was a devoted and faithful Latter-day Saint, loyal and true to his brethren in every trial through which they had been called to pass. He voluntarily accompanied the Prophet Joseph to Carthage Jail, and when the mob rushed up the stairway and poured their deadly volleys into the room occupied by the "Mormon" leaders, he fearlessly parried their guns with his walking cane, thus protecting the Prophet at the risk of his own life, until Joseph leaped or fell from the window and was shot by the mob stationed outside the jail.

Willard Richards, as before stated, was postmaster of Salt Lake City, editor of the *Deseret News*, *Church Historian*, and one of the First Presidency of the Church. He had been secretary of the Provisional State of Deseret (organized by the settlers in 1849), and after it was superseded by the Territory of Utah (created by Congress in 1850) he served as Secretary of Utah pro-tem, in the absence of the Federal appointee. At the time of his death he was president of the council of the Territorial Legislature, and had just performed his duty in opening the annual session of that branch of the Assembly, when he was seized with his fatal illness.

It was customary in ancient Israel—in fact, required by the Mosaic law, for the brother of a deceased man to marry his widow or widows. If the brother relinquished his right, then the next male kinsman usually performed that duty. With this precedent in mind, President Young counseled Franklin D. Rich-

ards to marry his uncle's widows, and become a protector and provider for them and their children.

Franklin was a great favorite with his uncle Willard, and warmly reciprocated his affection. He also stood high in the esteem of the family. The size of his own household rendered his domestic responsibilities quite heavy, but he was a man who obeyed counsel, and he followed the President's advice. The maiden names of these widows were Nanny Longstroth, Mary Thompson, Susan Bayliss and Rhoda Foss. They were married to Franklin D. Richards by President Young at Salt Lake City, March 6, 1857. The first named lady became, by her second marriage, the mother of George F. Richards, the Apostle, who from 1916 to 1919 presided over the European Mission, and is now (1924) president of the Salt Lake Temple.

Franklin D. Richards left a noble posterity. His sons and grandsons have honorably and creditably filled or are filling almost every office of prominence in the Priesthood of the Church, and have also served in various mission fields in different parts of the world. Equally prominent and distinguished have they been in the civil and political affairs of the state and nation, having served as members of both branches of the Legislature in Utah and Idaho, upon boards of control of state institutions, in various county offices, as secretary and acting governor of the Territory (now State) of Utah, and as Assistant Attorney General of the United States. In professional, literary, educational and commercial spheres, his posterity have been just as prominent and just as successful. It can also be said, with equal truth, that Grandfather's daughters



and granddaughters have been not one whit behind their brothers in service and devotion to the Church and to humanity, and in qualification and willingness to serve.

The Provisional State of Deseret ceased to function in April, 1851, when the Territory of Utah began its long and eventful career. Franklin D. Richards served repeatedly in the Territorial Legislature. In April, 1853, he participated in the ceremony of laying the corner stones of the Salt Lake Temple.

Salt Lake City was the center of population for all the region round, but many other settlements had been formed, or were forming, in various parts. Towns and villages, rather widely separated, extended from Bear River on the north, to the Rio Virgen in the south. "Mormon" colonies were also established at San Bernardino, in Southern California; in Carson Valley, now in Nevada; and on Salmon River, now in Idaho. It had been proposed to include in the State of Deseret all the country lying between the Rocky Mountains and the Sierra Nevada, and between Oregon and Mexico, with the port of San Diego as an outlet to the ocean. The Territory of Utah was enclosed within much narrower bounds.

Its chief city was a thousand miles from civilization on the east, and almost the same distance from the settlements on the Pacific coast. Until the days of the stage coach and pony express, the fastest means of communication were the ox-team and the pack mule. Until 1850 there was no regular mail service, and the first one established between Independence, Missouri, and Salt Lake City, was unsatisfactory. The official

news of the organization of the Territory, and the appointment of Brigham Young as governor (September, 1850,) did not reach the Utah capital until nearly six months after the appointment had been made.

The first settlers in Salt Lake Valley had for their neighbors on the south the Utah or Ute Indians, and on the north and east the Snakes or Shoshones—savage tribes that hated each other and were frequently at war. The “Mormon” leaders early decided that it was cheaper to feed the Indians than to fight them, and as a result they became quite friendly, though two decades passed before the country was entirely free from their outbreaks and depredations.

In the summer of 1853, as Apostle Richards and his wife Jane, with their two small children, accompanied by Brothers Lewis and Wright, were on the way to Cedar City, the following incident occurred. They were approaching Corn Creek, when they were accosted by a band of Indians, numbering nearly a score, who wanted food and desired to trade. They crossed the road in front of the teams and effectively barred progress until the required food was given. They stole a blanket from Brother Wright, also a bag containing several issues of “The Seer,” a periodical edited and published by Orson Pratt at Washington, D. C. After the Indians had all received something, they allowed the travelers to pass on without injury, although they had menaced them with their bows and arrows. The party had proceeded about two miles farther, when two of the red men came after them on horseback, bringing the bag of “Seers,” and protesting that they were “good Indians.” It was thought

that they returned the bag because they believed it to contain United States mail. They had been told that they would be severely punished by the "Great Father at Washington" if they interfered with the mails. The little party got out of Parowan Valley about midnight, and camped in an open place till daybreak, that they might not be further molested.

Two days later they were overtaken by messengers from the north bringing word that Alexander Keel, while on picket guard at Payson, had been treacherously shot by an Indian, who, with others of his tribe—the Utes—had just been fed by the people of the fort at that place, and were departing in an apparently friendly spirit. This murder was the beginning of the Walker War, so styled after Chief Walker (Wakara), the leader of the hostiles.

Following general orders from Governor Brigham Young and General Daniel H. Wells, Franklin D. Richards assisted George A. Smith in gathering the people of the southern settlements into forts, and putting them in a condition of defense against savage aggressions.

Grandfather tells of a conference between savages and settlers, which he witnessed at Salt Lake City. The meeting was for the purpose of making a treaty between the Utes and the Shoshones, and between these tribes and the white people. At the beginning of the parley Chief Walker came into the ring with his tomahawk in his belt. Washakie, the Shoshone chief, snatched it from him and furiously flung it away. It was a peace parley, not a challenge to conflict, and in Washakie's opinion there was no need for tomahawks. The council, which lasted two days, resulted in a better

understanding between the two tribes, and also between the Indians and their white brethren. The campfire ended with a big free feast of which all the Indians partook, and this was followed by a weird dance, an evidence of friendship and good will.

For more than ten years the settlers had to content themselves with the horse-drawn stage coach, to carry mail and passengers to and from East and West. In 1860 the Pony Express was established. Its picked riders, with relays of swift saddle horses, were able to make two hundred and fifty miles in twenty-four hours, while the mail coach could cover but one hundred to one hundred and twenty-five miles in that time. This innovation brought Salt Lake City into a six days communication with the frontier, and by the use of the telegraph from that point, within seven days of New York and Washington. The following year the Overland Telegraph Line was completed, connecting Salt Lake City with San Francisco and the East. Five years later President Brigham Young organized the Deseret Telegraph Company, by which means all the leading settlements of Utah were placed in instant communication with each other.

Emigrant trains from the frontier required several months to make the journey to Utah, and the arrival of one of them was always an occasion for considerable demonstration. Friends and relatives of expected immigrants would come to Salt Lake City and sometimes wait several days for the arrival of the train. In a journal entry of September, 1852, Grandfather Richards tells of a company of immigrants camped near the east foot of Little Mountain, where he found



them on his way home from Parley's Park. The captain of the company was A. O. Smoot, father of United States Senator Reed Smoot. Next day they were met near the mouth of Emigration Canyon by President Brigham Young, Willard and Franklin D. Richards and the municipal authorities, who led them into the city. The procession, headed by a brass band, was greeted with the firing of cannon, as it wended its way to and encamped upon the square where now stands the City and County Building. There a hearty welcome and general reception were given them—new friendships formed, and old ones renewed.

During early years in Utah the Church leaders were much occupied in exploring the country, determining the sections that offered the best natural advantages for settlement, deciding where irrigation projects could be successfully undertaken, locating town-sites and having the land tributary thereto surveyed and properly distributed among the people. In short, assisting the large number of immigrants who were continually arriving from abroad to become assimilated and established upon the soil.

The spiritual welfare of the people was also a matter of great concern to the Church leaders. As the settlements grew and extended, wards and stakes were organized, and the people were frequently visited by the First Presidency, the Apostles, and other prominent Elders. If the journey was a long one, they were usually accompanied by a cavalry escort, in front and rear. At first this served as a protection against the Indians, but later merely as a mark of respect to the Authorities. As their carriages entered a settlement,

the residents, including parents and children, would line up on either side of the street through which the visitors were to pass, and strew flowers in their way, the little ones carrying flags and banners bearing appropriate mottoes, to welcome and show respect to those who had come so far to give them spiritual food and to counsel them in their material affairs.

Apostle Richards often accompanied the First Presidency upon these journeys, and when not traveling among the people, imparting moral and spiritual instruction, he was occupied much of the time in council meetings with his quorum, deliberating on the many matters of grave importance connected with the Lord's Work.

## CHAPTER XI

### SECOND MISSION ABROAD

Apostles Sent to Various Countries—Franklin D. Richards to England—Incidents En Route—Arrival at Liverpool—Succeeds Orson Pratt as President of the British Mission—Typical “Star” Editorials—Work Vigorously Prosecuted—The Perpetual Emigration Fund—Franklin’s Brother Samuel Succeeds Him—Return to Utah.

Allusion was made in the previous chapter to Apostle Richards’ second call into a foreign mission field. He had been but a year in Salt Lake Valley when that call came. He was to have as traveling companions three others of the Quorum of the Twelve, who had been appointed to open up the work in various countries. John Taylor had been assigned to France, Lorenzo Snow to Italy, and Erastus Snow to Scandinavia. Apostle Richards went to succeed Orson Pratt as President of the British Mission.

Renewed with strength and inspiration, largely begotten of the painful experiences of the exodus and the hard but invigorating trials of pioneer life, these mighty men of God were going forth to agitate the nations with their fervent and powerful testimony. After years of tribulation, they had seen their people established in a land of peace and of future plenty, and now, animated by a holy ambition, they were journeying to foreign shores to sound the Glad Tidings, proclaim the law of the Gathering, and lead the honest in heart, converted through their preaching or that of other agents of the God of Jacob, to the new home of the Saints in the tops of “the high mountains of Is-

rael." It would be difficult—nay, impossible, to find outside the Church of Christ such heroic zeal, such lofty enthusiasm, as was manifested by these devoted missionaries and by those who assisted them and were fired by the kindling force of their example.

On October 19, 1849, shortly after the close of the General Conference of the Church, the members of the party met at the mouth of Emigration Canyon, to be organized by President Brigham Young for the overland journey. Besides the Apostles named there were other Elders bound for different mission fields, and a number of brethren who were going to the States on business. The entire party numbered thirty-two.

Early in November, between the upper crossing of the Platte River and Independence Rock, they met four men who were carrying the mail to Fort Hall, Idaho. These carriers had been robbed by the Indians of some of their blankets, clothes and provisions. On learning of these acts the east-bound travelers became more vigilant and took greater care to protect themselves and their animals.

November 14th they arrived at Fort Laramie, and were treated with much civility by the officers stationed there. Major Sanderson invited some of the party, including Apostle Richards, to dinner, after which they enjoyed an extended conversation on a variety of themes. They were supplied with what provisions they wanted, at "States" prices, without cost of carriage.

Two days after leaving Fort Laramie, while encamped for the noon hour on the banks of the Platte, they discovered a band of Indians, ornamented with



paint and feathers, suddenly appearing upon the brow of a hill three-quarters of a mile to the east and riding at full speed towards them. Several of the brethren secured the horses to the wagons, while the others seized their fire-arms and prepared to receive the expected onslaught. On came the savages, two hundred or more, some priming their guns, and others putting arrows to bow-strings. Undaunted, the white men stood their ground, and when within a few rods of them, the Indians suddenly halted, reining their horses back on their haunches. Their chief now came forward, showing signs of peace. Although communication was difficult, it was learned that they were Cheyennes, friendly to the whites. The war-like scene was soon changed to one of feasting, the Indians being treated to crackers, dried meat and other "dainties," after which they departed peacefully.

The journey to the Missouri River was tedious and more or less dangerous, crossing a bleak, frozen country where rain, sleet and keen winds were encountered, and later a land of torrential rains, with swollen streams to ford, which often imperiled their safety. At length they reached Kaneshville, and from that point Apostle Richards made his way to St. Louis, then to New Orleans, and on to Liverpool, arriving there March 29, 1850.

President Orson Pratt was temporarily absent, having been called to return hurriedly to Council Bluffs, and the "Millennial Star" contained the announcement that while he was away Elder Franklin D. Richards would preside over Church affairs in Great

Britain. In his address to the European Saints President Richards said:

“Since my departure from the British Islands with a company of Saints, on board the “Carnatic,” in February, 1848, my time has been chiefly occupied in going to and accompanying my family, with a camp of the Saints, from Winter Quarters to the Great Salt Lake Valley; in performing such physical labors as building, fencing, plowing, sowing, irrigating, and the general variety of work attendant upon the founding of a new settlement in a remote part of the American wilderness. Also, in deliberative council with my brethren of the Priesthood, I have contemplated the establishment of Zion and the interests of her children in all the world. Since the 19th of October last, I have (with others of the brethren now arrived) accomplished a journey nearly one-third the circumference of the earth, during the most unfavorable portion of the year, through hundreds of miles of snow on the vast plains, deep and almost impassable mud through a portion of the United States, as well as squalls, gales, and hurricanes on the sea. Thanks and praise to Almighty God, through His tender mercy and great salvation, we are safely landed on your shores, and our joy is greatly enhanced to learn of the increasing glory of his work in this realm.”

After President Pratt's return to England, Apostle Richards became his counselor in the presidency, serving as such until the close of 1850. President Pratt then announced to the Saints that with the opening of the new year, his successor would be in full charge. Accordingly, in January, 1851, the “Star” appeared

with the address of Franklin D. Richards as president of the British Mission.

The passing of the Old Year was thus commemorated by the "Star":

"Eighteen hundred and fifty has passed away. With its termination, closed the first half of the nineteenth century. Our earth has performed another revolution through the immense regions of space around the sun, attended by her moon, which was appointed to reflect light upon her by night, and which has journeyed nearly thirteen times around the earth in faithful performance of those duties which were assigned her by her great Creator. The earth has not failed to observe the laws of motion which were given for her government throughout this vast journey of several hundred millions of miles, by which day and night, summer and winter, seed-time and harvest are still given to man. These stupendous truths most impressively declare the omnipotence, wisdom, and mercy of Almighty God, inspiring the possessors and lovers of truth with awe and veneration for His holy name.

"There is another truth of no less magnitude, which is fraught with infinitely greater and more momentous import to the present generation of man, viz: He who changes the times and seasons has, after the lapse of a cold and dark night of many hundreds of years, again brought the earth within the immediate influence of the Sun of Righteousness—the Son of God. His direct rays of present and immediate revelation have reached our earth. For more than thirty years has this light of direct revelation been shining upon portions of our globe, illuminating the paths of

those who have walked in it, with a certain knowledge of God, and their acceptance with Him. His bending rays of light are already perceptible over large portions of the earth's surface. Thousands and scores of thousands are awakened and are awakening from their dreamy slumbers, to engage in works of righteousness.

"Hail, Millennial Morn! Hail, early morn of that glorious Sabbath of Rest, in which the Son of God will, by his glorious presence and power, dispel darkness from the earth, and light up all nations with his glory."

Another editorial of that period refers thus to the Dispensation of the Fulness of Times:

"The poets of Israel have mused and written upon it with the most exalted strains of sentiment, and the liveliest emotions of the human soul. Their psalmists and sweet singers have tuned their voices and their instruments in the most stirring notes of high sounding praise to Him who gave this promise to their fathers. Their prophets have ever and anon described various phenomena and appearances peculiar to this great restoration of man and earth, and left them on record for the comfort and faith of others who should entertain the same exalted hope. Their most powerful orators have made it the theme of animating discourse, awakening the most lively imagery of the mind, and producing, by the aid of the Holy Spirit, the most certain conviction of its truth, while a Paul could make it the very predicate upon which to found a special plea before Agrippa in defense of his life. \* \* \*

"Seeing then that ancient saints entertained such lively and certain hope of that day of rest which remains for the people of God, why shall not modern



saints contemplate the same things with the same exquisite joy? O ye Latter-day Saints, for a small moment forget your poverty, your oppression, your persecution, and all sorrow; lift up your hearts and rejoice before the Lord with song and prayer and thanksgiving, that you are permitted to live and behold the dispensation of the fullness of times established upon the earth. What generation of man so blessed, as that which is first favored with emancipation from darkness and ushered into the effulgent rays of this glorious light? Joy to the children of promise!

‘The dawning of that day has come,  
And saints by thousands gather home.’

“Year after year adds interest and power to this majestic work, and it must move on, impelled by the arm of Jehovah and in the face of all opposition, until it shall have been preached in every nation and language, and to every people.”

The “Star’s” New Year greeting contained the following luminous paragraphs:

“By diligent application, but more especially by the aid of ‘that wisdom which is profitable to direct,’ it is hoped that our little luminary may still faithfully reflect the doctrines of eternal life, to comfort the afflicted, to bear up the oppressed, to strengthen the weak and direct the benighted traveler westward to a land of promise and a day of rest.

“Should any imperfections appear upon its face, it may perhaps be charitably remembered that dark spots are often seen upon the disc of the sun, and should its general brightness prove less than when

conducted by its late editor, our sagacious readers will readily know how to maintain the quantity of light by ordering an increased number of them. We wish our readers a Happy New Year; may those who walk in the light of the Millennial Star, enjoy a thousand happier ones during a reign of righteousness on earth, and in the meantime secure an inheritance for their generations which shall never pass away.”

A stirring year followed. The new President was not only possessed of all the zeal and energy that had characterized his former labors in the ministry, but he was now endowed with the full authority of the Apostleship and a consequent increase of spiritual power. Under him the missionary work was vigorously prosecuted. The branches of the Church were greatly strengthened, the truth spread over wider fields, and numerous additions made through baptism. Tullidge, the historian, says: “The baptisms in the British Mission during two years of Franklin’s stupendous labor, extending from the summer of 1850 to the close of the spring of 1852, aggregated sixteen thousand; while the perfected organization of conferences, branches, pastorates, etc., was consummated with the marvelous increase. Indeed it was in 1851-1852 that the British Mission reached the perfection of its organization and the zenith of its strength under the presidency of Franklin D. Richards.”

During his administration the business at the Liverpool Office was doubled. The Latter-day Saints Hymn Book was revised and enlarged and an edition of twenty-five thousand copies printed. The Book of Mormon was stereotyped, and arrangements made for

stereotyping the Doctrine and Covenants. A new edition of the "Voice of Warning" was issued, and a plan devised which made the "Star" a weekly instead of a semi-monthly periodical, and greatly increased the number of its issue. President Richards also compiled and published the Pearl of Great Price, one of the four doctrinal standards of the Church. Besides editing, preaching, opening new fields, conducting a publishing business and causing the Book of Mormon to be translated into foreign languages, he kept track of the funds raised in the various branches and conferences, made regular reports of all activities, remitted moneys collected to the First Presidency of the Church, and managed a large emigration office and agency, through which thousands were annually sent to America.

Before leaving Utah, President Richards had helped to organize the Perpetual Emigration Fund Company, the object of which was to aid in gathering the poor Saints from the nations. He was one of a committee of five who raised the first five thousand dollars for that purpose, and within two years this amount was quadrupled. The fund was established by contributions from the Saints in America and in foreign lands. Those who received assistance from it were to give their notes for the amounts due, payable within a reasonable time after their arrival in Utah; the means thus returned to be used for the emigration of others. Hence the term "Perpetual" in the title of the Fund. Up to the year 1887, when the company was discontinued by act of Congress, great numbers of people had been brought to "the valleys of the mountains" through the aid thus extended.

It devolved upon President Richards to introduce the project to the British Saints and put it into operation among them. The response was generous. Within four years after its introduction in Great Britain 6,832 pounds sterling were contributed to the cause.

President Richards sent the first company that was forwarded under the new system. Two vessels were chartered and dispatched under this agency, in January and February of 1852, and two hundred and fifty-one Saints were thus emigrated. This being the initial operation of such a fund, with no precedent available for guidance, it required careful and wise deliberation to adopt plans that would properly carry through this branch of the emigration. It was necessary to put in charge of the companies practical and experienced men of good judgment, in order to successfully enforce the rules for the government of the Saints en route.

In May, following the departure of these emigrants, President Richards, having been released to return home, announced his brother Samuel as his successor. The latter had arrived in England a short time before, and had been appointed to the Liverpool Office, that he might prepare himself for his important charge.

On the sixth day of April the presidents of the British conferences had held a meeting in London, at which it was resolved that the following memorial be presented to the retiring president:

“Beloved Brother Franklin D. Richards: As you are about to return to Zion, permit us the gratification of presenting you with this expression of our high admiration of you and the gratitude which we feel in



remembering the manifold blessings which have been conferred upon us during the period of your presidency.

“You have earnestly and affectionately sought to promote our happiness, usefulness, integrity and honor, and we rejoice in the means by which this has been accomplished.

“We rejoice when we remember the counsels given by you for our guidance, evincing a love of virtue and holiness, and a gentleness most winsome—so that we have been allured into obedience by a love that was resistless, rather than by a mere sense of duty that constrained.

“Your predecessor taught us maxims and principles of truth, weighty and sublime. It has been yours to teach us how to apply them, not only with wisdom that enlightens, but also with a love that mellows the feelings and subdues the soul, expanding the heart and inspiring the mind with undying resolutions to successfully finish the work we came here to do, and thereby secure an inheritance in the kingdom of God.

“When we sing the songs of Zion we shall think with grateful gladness of you whose inspired choice led to the selection of those of transcendent beauty and thrilling sentiment.

“We express the admiration we feel, and the edification we have received from your past labors as Editor of the ‘Millennial Star,’ and rejoice that it is published weekly. In stereotyping and publishing in such splendid workmanship the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price, and also in establishing the Perpetual Emigration Fund in England, by which so many already have been emi-

grated to Zion, you have surrounded your name with a halo of glory that will shed its lustre to unborn generations.

“In your administration you have shown how potent the sway which love, wisely manifested, can exercise, and the willing obedience it can obtain.

“We ask God, our heavenly Father, to convey you in safety to your loved ones and to the society of those tried and princely men who bear rule in Zion.

“Farewell, dear Brother Franklin. May your career be constantly upward and onward until you ultimately attain to a perfect condition of exaltation and glory.”

On the 8th of May, Franklin D. Richards and Erastus Snow embarked on the steamship “Africa” for New York. Landing at that port and proceeding westward, they overtook the season’s company of Saints, who were then nearing their journey’s end, and returned with the convoy that came out to escort them into Salt Lake City. The day before their arrival they were met by friends and relatives, laden with luscious melons and other fruits for the delectation of the weary travelers. The joyous greetings of welcome made the hills and valleys ring. They camped that night on the east side of Little Mountain, and in the afternoon of August 20, 1852, our Apostle was once more at home in the midst of his family. All were well, and happy in spirit over his safe return. Says he: “My heart was full to overflowing for the unceasing and unbounded goodness of God unto me and mine.”

## CHAPTER XII

### AGAIN IN EUROPE

President of the Church in the British Islands and Adjacent Countries—Letter of Appointment—Samuel W. Richards and the House of Commons Committee on Emigrant Ships—Changes in Emigration Route and Mission Headquarters—An Ethnological Basis—Karl G. Maeser's Conversion—Letter from President Jedediah M. Grant—Emigrational Statistics—The British Mission at its Zenith—Stalwart Helpers—Tullidge's Poem of Appreciation—Home Once More.

President Richards had been at home but two years, when he was again called on a mission to Europe. He accepted the call with his usual promptness, and the 4th of June, 1854, found him again at Liverpool. His letter of appointment read as follows:

“To all to whom these letters shall come, greeting:

“Elder Franklin D. Richards, a member of the Quorum of the Twelve Apostles, is hereby delegated to repair to England to preach the Gospel, print, publish, superintend the emigration, and preside over all the conferences and all affairs of the Church of Jesus Christ of Latter-day Saints in the British Islands and adjacent countries; and we call upon all the Saints to give diligent heed to his teachings, and follow his counsel in all things, for in so doing they will be blessed.

“Done at Great Salt Lake City, Territory of Utah, United States of America, this 24th day of March, 1854, and signed for and in behalf of said Church by the presiding council thereof.

“Brigham Young,  
Heber C. Kimball,  
First Presidency.”

Willard Richards, second counselor in the First Presidency, had died on the 11th of March, about two weeks before that letter was signed. His successor, Jedediah M. Grant, was not installed until the following April. This accounts for the absence of a third signature.

This appointment bespoke a consolidation of the several European mission fields—British, French, Scandinavian, Swiss and Italian. In other words, it was an appointment to preside over the entire European Mission, including all the Continental fields then open, and others that might be opened thereafter.

In advising the Saints of his new appointment, President Richards said:

“By the foregoing it will be seen that although the work of the Lord is very great in Britain, the field of my watchcare and labor is extended to the adjacent countries of Europe. The presidents of the several missions are hereby requested to communicate with me, at this office, on the conditions and prospects of their several fields of labor, in their temporal and spiritual aspects, at their earliest convenience, together with any suggestions which they may feel to make concerning the same, that we may be enabled more efficiently to co-operate in promoting our welfare and growth.”

Scandinavia—next to Britain the most prolific of our foreign mission fields—was opened by Erastus Snow; France by John Taylor; Italy and Switzerland by Lorenzo Snow. These Apostles, upon their departure for Utah, had instructed the Elders left by them in charge to look for counsel to President Samuel W. Richards, at Liverpool; but this was not equivalent to



an appointment to preside over the European Mission. Franklin D. Richards was the first to bear the title and wield the authority of the enlarged presidential position.

Samuel W. Richards was now released from his presidency. Before taking leave of him, however, it is fitting that we mention a very interesting episode of his experience, concerning which the "Millennial Star" has this to say:

"Some time previous to Brother Samuel Richards' departure from these shores, he received a communication from John O'Connell, Esq., M. P., chairman of a select committee of the House of Commons on emigrant ships, requesting his attendance or appearance before said committee, to answer such inquiries as might be made upon the subject of emigration, etc. Accordingly Brother Samuel repaired to the House of Commons, and underwent the contemplated examination."

The London correspondent of the "Cambridge Independent Press," dilated upon the same incident as follows:

"On Tuesday I heard a rather remarkable examination before a committee of the House of Commons. The witness was no other than the supreme authority in England of the Mormonites, and the subject upon which he was giving information was the mode in which the emigration to Utah, Great Salt Lake, is conducted. The curious personage is named Richards; he is an American by birth; is a dark, rather good-looking man; I should judge, of fair education, and certainly of more than average intelligence. He gave himself no airs,

but was so respectful in his demeanor and ready in his answers, that, at the close of his examination, he received the thanks of the committee in rather a marked manner. According to his statements about 2,600 Mormonite emigrants leave Liverpool during the first three months of every year. They have ships of their own, and are under the care of a president. The average cost of the journey to Utah is about 30 pounds—that is, to steerage passengers. On arriving at New Orleans, they are received by another president, who returns to Mr. Richards an account of the state in which he found the ship, etc. They have then 3,000 miles to go, and after leaving the Mississippi, 1,000 miles are traversed overland in wagons. \* \* \* There is one thing which, in the opinion of the emigration committee of the House of Commons, they can do—viz., teach Christian ship owners how to send poor people decently, cheaply and healthfully across the Atlantic.”

In 1855 the route of emigration was changed. Theretofore, it had been by way of New Orleans; but finding that ship fever began to appear in the long voyages to that port, and fearing that this condition superinduced cholera on the frontiers of the Mississippi and Missouri valleys, where the migrating Saints had suffered much from that scourge, the Church Authorities favored a shorter, healthier, and more northerly route. About this time, also, the Congress of the United States and the Parliament of Great Britain were engaged in revising their emigration laws. It was this that led the committee of Parliament to invite Samuel W. Richards before them; and now his brother Franklin, in order to test the operation of the new law,

sent "Mormon" emigrants in ships to Philadelphia, Boston, and New York. The experiment proved that Castle Gardens, New York, afforded the best facilities for receiving and forwarding emigrants to the interior. Consequently, New York was chosen as the port of debarkation, and subsequent experience abundantly proved the wisdom of that choice. In fact, shipping arrangements made by President Franklin D. Richards in 1854-1856, have been followed as the basis of emigration to this day.\*

The change of the emigrational business, and the organic unity of the European Mission, made necessary an enlargement of the official headquarters at Liverpool. The old office in Wilton Street was vacated, and from April 1st, 1855, until the spring of 1904, 42 Islington (numbered 36 Islington at the time) was the headquarters of all the Church business in foreign lands. Tens of thousands of Saints crossed its thresholds on their way to Utah, while thousands of missionaries from America knocked at its doors for assignment to their fields of labor.

In the emigrational report for 1856, President Richards gave the following classified statement of the emigrants shipped under his agency:—From the United Kingdom of Great Britain and Ireland: English, 2,231; Scotch, 401; Welsh, 287; Irish, 28. From the French Mission, including France and the Channel Islands, 75. The total number from the Scandinavian Mission was 533, of which there were Danes, 409; Swedes, 71; Norwegians, 53. The total number from the Swiss and Italian Mission, 30—from the Swiss Cantons, 15; and from Piedmont in Italy, 15. There

were also 13 Germans and one Prussian. A total of 3629. This report will give the reader a fair understanding of the ethnological basis of our Utah population.

In September, 1855, President Richards made a visit to the Continent, accompanied by Elders John L. Smith and William H. Kimball. This visit was to the Swiss and Italian mission field. After a month's absence the President returned to Liverpool to ascertain the condition of affairs, and four days later set out again, in company with Elder Kimball, intending to visit Germany, France, Switzerland and Sardinia.

Some time previous to this a professor in the city of Dresden, Karl G. Maeser by name, had written to Elder Daniel Tyler, who presided in Switzerland, enquiring about the "new doctrines," concerning which he had heard and desired to learn more. His request had been forwarded to President Richards, who forthwith appointed Elder William Budge, then presiding in the Cambridge conference, to visit Dresden and impart the desired information. He was to go as a private instructor to the family of Professor Maeser, who had suggested this plan of procedure, there being no religious liberty in that land—no opportunity to publicly proclaim the Gospel. Elder Budge carried out his instructions, and soon the word reached Liverpool that several persons in Dresden were ready for baptism and desired to be organized into a branch. When President Richards and Elder Kimball set out for the Continent, one of their objects was to attend to these matters. Accordingly, on the 14th of October eight persons were baptized in the River Elbe, and on the following Sun-



day, at the Maeser home, they were confirmed and organized into a branch, a presiding Elder being ordained for that purpose.

One of those baptized was Doctor Karl G. Maeser. The Latter-day Saints Biographical Encyclopedia (page 708) relates the incident as follows:

“On the night of October 14, 1855, the three Elders (Franklin D. Richards, William Budge and William H. Kimball), Dr. Maeser, Edward Schoenfeldt and some others, repaired to the banks of the historic Elbe, in which river Dr. Maeser was baptized by Apostle Richards. It was the first baptism in Saxony in this dispensation. After performing the baptism the party started back toward the home of Dr. Maeser. The only Elder who could talk German was William Budge, and the conversation was carried on between Apostle Richards and Dr. Maeser, with Elder Budge acting as interpreter. The colloquy had not proceeded far, however, when Apostle Richards told Elder Budge that it was not necessary for him to interpret any more, as he and Brother Maeser could ‘understand each other perfectly.’ Brother Schoenfeldt relates that it was a very dark night, and when he first realized that the two men were conversing together with perfect facility, yet neither understood the native tongue of the other, his feelings were indescribable, for he knew that it was a divine manifestation. Dr. Maeser, in later years, testified that when he emerged from the water, he prayed that his faith might be confirmed by some manifestation from heaven, and he felt confident that his prayer would be answered.”

Dr. Maeser came to Utah, taught school for many

years in Salt Lake City, and then filled a mission to his native land. In 1876 he organized at Provo the Brigham Young Academy, which became the Brigham Young University, and was the first president of that splendid scholastic institution. Subsequently he was made General Superintendent of Church Schools; and up to the day of his death continued to wield a wonderful influence for good over the young people of Zion.

At a banquet given in honor of the venerable educator, in 1892, Apostle Richards, referring to the baptismal incident, said: "Brother Maeser, how blessed it was that the gift of tongues and interpretation was given to us; it always caused me joy. Brother Maeser did not know English, and I did not know German, but I could speak with him, and he with me. The Spirit wrought with us and filled us with faith."

There existed between Franklin D. Richards and William Budge a strong friendship, which was enlarged until it included Karl G. Maeser. It was an attachment of the sweetest and most enduring character, doubtless extending into the Great Beyond. Nothing in this world so cements human hearts as pure and holy association in the service of the Lord; and in the wider field of activity to which those worthies have gone, such feelings must be intensified a hundred fold.

As an evidence of the cordial relations and brotherly affection existing between President Richards and the heads of the Church, we here present the following excerpt of a letter received by him while in England from President Jedediah M. Grant:

"All the good wishes or good spirit I can send you, in thought or word, I send in the name of the Lord, and

say, receive ye the spirit that makes us happy, the Spirit of God that dwells in Zion, the spirit of Brigham and Heber and all good men; may the same rest upon you and fill you to overflowing, that your words may be the words of eternal life; sweet, yea sweeter than the honeycomb. Heaven protect and bless you in your extended field of labor. We met when boys, and loved as only those can love who know the Lord. As we approach to manhood may our love increase, being fed from the great fountain.

“That which interests you is equally dear to me in the building up of our Father’s kingdom. We are one; our Father and our God has in his providence called us and placed upon us the same eternal Priesthood, and given us light enough to see and feel our nothingness, and the folly of this adulterous generation. Nevertheless, we have joy in our labors to aid Brother Brigham to carry out the work that Joseph began for the redemption of Israel and the overthrow of the wicked.”

Here are some figures culled from the statistical table of the British Mission at that period. The administration of President Orson Pratt closed in 1850, with 30,647 members of the Church in the British Isles. In Franklin D. Richards’ administration, the numbers rose to 32,894, with fifty-one conferences and seven hundred and forty-two branches. This marks the high tide of the British Mission. It was now at its zenith. Franklin and his brother Samuel emigrated 14,364 Latter-day Saints, and during the years 1854-1856, there was an increase of nearly sixteen thousand souls by baptism.

The financial status of the mission also reached the highest point of credit and capacity at that period. At times, during the seasons of emigration, this agency had on deposit in the banks of Liverpool and London as much as thirty thousand pounds (\$150,000). The credit of the mission was so sound and the confidence in it so complete, that the great shipping companies dealt with it very much as they would have done with the government of a nation with first class credit. This gave President Richards power to deal with the shipping companies on the most advantageous terms for the emigrating people. The vessels chartered by him were, for the time being, in the service of the Church; and the sea captains and their officers held the Saints in special charge. "Upon the shoulders of the Philistines" Israel was flying "toward the West."

Commensurate with the showing in the emigrational record, were the missionary operations, as splendidly effectual as the administrative organization was well-nigh perfect.

And yet calamity must needs take its toll—as if envious of so much success and prosperity. Four companies of emigrants, sailing from Liverpool in the summer of 1856, bound for Salt Lake City, crossed the plains with handcarts, manufactured for them on the Iowa frontier. Two of these companies, making a seasonable start from the Missouri River, had a prosperous trip and a safe arrival at their destination, thus demonstrating the feasibility of the hand-cart project. But the remaining two companies, delayed in their preparations for the overland journey, and starting too late in the season, suffered severely by being caught in



the unusually early snows and wintry winds along the Platte and the Sweetwater. Sad to tell, many perished; though the main body was rescued by relief parties sent out from Salt Lake Valley.

There was a remarkable array of missionaries under President Franklin D. Richards. George B. Wallace and Daniel Spencer were his counselors during much of the time; John Jaques and Edward W. Tullidge assisted with the "Star;" and among the traveling Elders were such strong pillars as William Budge, afterwards president of Bear Lake Stake and later president of the Logan Temple; Charles W. Penrose, now (1924) one of the First Presidency of the Church; George Teasdale, who became an Apostle; Thomas Wallace, Cyrus H. Wheelock, and many more.

His mission at an end, President Richards and Elder Wheelock—who was then his counselor—accompanied by Elders Joseph A. Young, William C. Dunbar, James Linforth and family, sailed July 26, 1856, for New York, on the steamer "Asia." He arrived at the Missouri River September 3rd, and on the 4th of October reached Salt Lake City. He had been succeeded at Liverpool by President Orson Pratt, who had this to say editorially:

"In noticing the departure of these our brethren from the field of their labors, it is difficult to express those warm feelings of approval and blessing towards them which fill our bosom and which, we are confident, will meet with a cordial response in the hearts of thousands of faithful Saints to whom, through the rich blessings of the Lord, they have so abundantly administered the principles of present and eternal salvation.

“For nearly ten years Presidents Richards and Wheelock have spent most of their time in laboring in the ministry in Britain; and, from the beginning, a constant and abundant increase of strength and power in the Priesthood has been manifested, in the growth and efficiency of their labors.

“During the past two years, in which Elder Richards has presided over the churches in Europe, some eight thousand Saints have left its shores for the land of Ephraim. When the circumstances under which this great work of gathering has been accomplished are taken into consideration, in addition to the many other complicated duties that have devolved upon him, it is evident that he has sought diligently after, and has had the revelations of Heaven to guide him in the plans and devices of his heart; and that the Lord has had great regard for him in making him an instrument in accomplishing his mighty purposes in the earth.

“Brother Franklin has not only had the revelations of the Spirit to guide him, but he has sought after the counsels of the Prophet Brigham, and when he has received them he has also had the light of the same spirit in which they were given to direct him in carrying them out; hence, constant success has attended his labors, and they have been crowned with blessings to himself as an Apostle of Jesus, to the Saints under his immediate charge, and to the general interests of the Kingdom of God on the earth.

“A rapid extension of the work of the gathering has been a prominent feature of his administration, the last great act of which—the introduction of the practice of the law of tithing among the Saints in Europe—

is a fitting close to his extensive and important labors.

“We receive the work from the hands of President Richards with great satisfaction and pleasure, on account of the healthy and flourishing condition in which we find it. During much of his mission he has labored under great bodily debility and weakness, and we trust that the thousands of Saints in Europe will unite their faith and prayers with ours, that he may experience a great renewal of the spirit and power of life, health and strength, upon him during his journey home, and ever after; and that he may not lack in any good thing to cheer his heart, and enable him to fulfill the duties of his holy calling.”

The following poetic tribute fell from the pen of Edward W. Tullidge:

Heroes and kings, and those of rank and name,  
All find a page within the “Book of Fame,”  
And artists’ pencils to their stumps are worn,  
To trace the likeness which these men have borne,  
And brains are racked to write an eulogy  
On some great man—great, perhaps, by flattery.  
‘What noble bearing—majesty of mien!  
‘An eye commanding, penetration keen;  
‘Reflection deep, and comprehension broad,  
‘He’s more than man—a very demi-god!’  
Such is the stuff we read, mere senseless sound,  
In penning like, let not my hand be found.  
And yet I’ll beggar this and still be true;  
Ye Saints and brethren, I appeal to you  
To say, if on your ears I make discord,  
When I strike my one, my only chord.  
It is that Franklin has a magic skill—  
Power to mould his brethren to his will,  
The gift to play upon the human soul,  
To win our love, our hearts control,  
Which, though we lose, yet do we feel to gain;  
The conquest give us pleasure and not pain.

When, in obedience to God's high command,  
We march behind the leaders of our band,  
To follow such we're proud and honor'd, too,  
No doubting that they ever will be true.  
In Israel's heart his name and mem'ry live,  
No higher praise than this my pen can give.  
Though bloody conquest gives to men renown,  
And makes the millions tremble at their frown,  
Though learning, skill, and comprehensive mind,  
May claim the admiration of mankind,  
Yet, greater far is he who acts the part  
Which wins the homage of the human heart.  
And who in this our Franklin can excel?  
How few there are who conquer hearts so well,  
By whom the key is better understood,  
To make subordinates and friends "feel good."  
Before I close, one truth I will reveal,  
Though some shall question, yet 'tis true I feel—  
However much we may admire the mind—  
Great hearts and not great heads will rule mankind.

In a discourse delivered at Salt Lake City, the day after his arrival from England, the Apostle said:

"In the past ten years I have been sent to England on three missions; and out of that ten years I have been absent from home something over seven years. I have made a good many acquaintances and friends in the Old Country; I have labored with joy, and God has blessed me. My heart has been made glad, that I have been enabled to bless others.

"During the last two years, we have sent out eight thousand Saints; and nearly double that number have been added to the Church by baptism. I fear that I have almost become a stranger in Israel; there are but few that I am acquainted with here, and it helps me to appreciate the privilege of getting home and of seeing Brothers Brigham and Heber and Jedediah and the Saints of Zion."



He arrived in time to take part in the great movement known as "The Reformation," by means of which the Church purged itself of evil-doers, and was strengthened by a renewal of covenants on the part of the faithful and the penitent. The ensuing ten years he spent at home in Utah.

## CHAPTER XIII

### MILITARY SERVICE

The Nauvoo Legion in Illinois and in Utah—Brigadier General Franklin D. Richards—The Echo Canyon Campaign—Mission of Colonel Samuel W. Richards—Colonel Kane and Mediation—The Move South—Peace Restored—Commander of Weber-Box Elder Military District—Member of Territorial Military Board—Militia Forbidden to Train—The Legion Abolished.

One of the first acts of the Provisional Government of Deseret—an act perpetuated by the Territory of Utah—was that authorizing the organization of the militia, under the reminiscent title of “The Nauvoo Legion,” a name dear to the earliest citizens of the commonwealth. The Legion, as organized at Nauvoo in 1841, was modeled with some variations after the Roman Legion, and consisted originally of six companies, divided into two brigades or cohorts. Later it aggregated several thousand troops. The Prophet Joseph Smith was its Lieutenant-General, a title approved by the Legislature of Illinois when it granted the Nauvoo charter. Under Lieutenant-General Smith were a Major General, two Brigadier-Generals, and other subordinate officers. The Legion, though in some respects independent of the State Militia, was a recognized part thereof, and consequently under the authority of the Governor as commander-in-chief.

In Utah the Legion was organized after the pattern set in Illinois, although further modifications became necessary as time passed and the militia increased in numbers. President Brigham Young had succeeded the Prophet as Lieutenant-General, and Daniel H.

Wells was Major-General, an office held by the Patriarch Hyrum Smith at the time of the martyrdom. But President Young, as Governor of Deseret and subsequently Governor of Utah, was ex-officio commander-in-chief of the militia, and could not consistently be at the same time its Lieutenant-General. Consequently this position was given to General Wells. Brigadier-General Jedediah M. Grant commanded the cavalry cohort, and Brigadier-General Horace S. Eldredge, the infantry. Two companies comprised the artillery. Nearly all the able-bodied men in the State were enrolled in the Legion, which held its regular musters and drills, and had its reviews and sham battles generally in the autumn of the year. As the settlements extended, and the numbers of the Legion multiplied, military districts were organized in various parts of Utah, each district covering one or more counties of the Territory.

In Illinois the Nauvoo Legion was designed as a protection against lawless mobs, from whose outrages the "Mormon" people had suffered so severely in Missouri, and were fated to suffer still more in Illinois, where at first they were hospitably received and treated kindly. There were no mobs in Utah—they had been left far behind; but there were Indians, even more cruel and barbarous—which is saying a great deal—and the need of an armed force, a legally constituted citizen soldiery, to repel savage assaults and act as a restraint upon the red men when inclined to be hostile, was apparent to all. Moreover, there might come a time when armed forces would invade Utah, to "wipe out the Mormons," or at least repeat the harsh treat-

ment meted out to them in earlier days. "God Almighty being my helper, it shall not be," said Brigham Young; and in this spirit the Utah "Nauvoo Legion," like its Illinois prototype, came into existence.

On the 20th of April, of the fateful year 1857, Franklin D. Richards was elected Brigadier-General of the Second Brigade of Infantry, Nauvoo Legion; and soon after he was commissioned as such by the Governor of Utah.

July 24th of that year was the tenth anniversary of the entrance of the Pioneers into Salt Lake Valley. It was made the occasion of an elaborate celebration—the place selected for the purpose being a little mountain vale surrounding Silver Lake, at the head of Big Cottonwood Canyon. Today the place is commonly known as Brighton. To this point hundreds of the inhabitants of Salt Lake City and adjacent settlements, including Governor Brigham Young and other dignitaries, gathered to participate in the proceedings and festivities that had been planned.

As customary with the "Mormon" people in all their patriotic assemblies, the American flag was hoisted and unfurled, and under its waving folds the celebration began. The merry-making was at its height when A. O. Smoot, Mayor of Salt Lake City, rode into camp dusty and tired, having driven with all possible speed from Fort Laramie, bringing the startling news that transmission of the mails for Utah from the Eastern States had been suspended through instructions from Washington, and that a United States army was marching or preparing to march to the Territory. Mayor Smoot was accompanied by Orrin Porter



Rockwell and Judson L. Stoddard, who had driven with him from Laramie, and by Elias A. Smith, postmaster of Salt Lake City.

The Government at Washington had been led to believe that a condition of lawlessness and rebellion against the national authority existed in Utah, and that troops were required to restore order.

W. W. Drummond, an Associate Justice of the Territory, who had left Utah before his term of office expired, in his written resignation to the Attorney General of the United States, mailed at New Orleans, had grossly misrepresented the situation here. He alleged that the Supreme Court records at Salt Lake City had been destroyed, with the direct knowledge and approval of Governor Brigham Young; that federal officials had been insulted for questioning the treasonable act, and that a state of affairs existed which called for a change in the governorship, and for military aid to enable the new executive to perform the duties of his office. Judge Drummond also intimated that the murder of Captain John W. Gunnison—a railroad surveyor friendly to the “Mormons,” killed by Indians on the Sevier River in 1853; the death of Judge Leonidas Shaver, of the Utah Supreme Court, who died of abscess on the brain at Salt Lake City in 1855; and the killing of Almon W. Babbitt—“Mormon” Secretary of the Territory, who was slain by Cheyenne Indians while returning to Utah from the East in 1856—had all been caused and directed by the leading authorities of the “Mormon” Church.

The truth of these charges was promptly denied, and Judge Drummond was accused of acting from

motives of revenge. It was claimed by those whom he assailed that his resignation and departure were due to an exposure of certain immoral acts which had caused all Utah to ring with his shame. Curtis E. Bolton, Deputy Clerk of the Supreme Court of Utah, wrote to the Attorney General over his official signature and seal, testifying that the records said to have been destroyed were safe in his keeping, and offering to refute by records, dates and facts, all that Judge Drummond had asserted. The offer was not accepted.

The Authorities at Washington had on file a communication received six years earlier from Perry E. Brocchus, another Federal judge sent from the East to hold office in Utah, in which he referred to the "lawless acts and seditious tendencies of a majority of the residents" of this Territory. In like vein ran a letter to President Buchanan from W. M. F. Magraw, a mail contractor who had failed to secure a renewal of his contract to carry the mail between Salt Lake City and Independence, Missouri, because a "Mormon" had underbid him. In his letter to the President, Magraw stated that there was "left no vestige of law and order in Utah."

The Utah Expedition—such is its title in United States military history—was sent forth only a few years before the outbreak of the Civil War, at a time when it was decidedly to the advantage of the Southern States to have as much as possible of the national army, with large supplies of ammunition and equipment, located in parts remote from the scene of the impending struggle, or in other places where they would not be available to the Federal authorities when the war

broke out. Indeed, this was the policy acted upon by Secretary of War Floyd, a rank secessionist, and others like him then connected with the Government at Washington. Salt Lake City was more than a thousand miles from the nearest railroad, and it is a significant fact that at that critical period in the history of the nation—when men and money could least be spared—nearly one-third of its war material and the majority of its best troops were locked up in this distant and almost inaccessible region, having been sent here to suppress a rebellion that did not exist.

H. H. Bancroft, in his history of Utah (page 504), gives this summary of the reasons for that military expedition: "Thus, in part through the stubbornness of the Mormons, but in part also through the malice of a dissolute and injudicious judge, the spite of a disappointed mail contractor, the wire-pulling of birds of prey at Washington, and possibly in accordance with the policy of the President, who until the Confederate flag had been unfurled at Fort Sumter, retained in the Valley of Great Salt Lake nearly all the available forces in the Union Army and a store of munitions of war sufficient to furnish an arsenal, was brought about the Utah War."

The "Mormon" people have always been loyal and law-abiding. Their religion requires it of them. In Missouri and Illinois they had petitioned the State and Federal government repeatedly for redress of grievances and for protection against mob violence; but a deaf ear had been turned to their petitions. And yet, after being driven from their homes and in the darkest hours of their painful westward pilgrimage, they had

promptly met the request of the Government for five hundred men to assist in the war against Mexico. The Mormon Battalion had helped to conquer the very region that the "Mormon" people were now occupying, and which was then Mexican soil. Here the Pioneers raised the Stars and Stripes, because of their love for and devotion to the Constitution of their country, from whose borders they had just been cruelly expelled.

Loyal and law-abiding still, conscious of no offence against the Government or its authorized representatives, they could not be convinced that the Expedition sent to Utah portended anything but evil. It looked like a movement for their destruction, or at least another expulsion from their hard-earned homes.

They determined, therefore, to oppose the advance of the troops, and if possible prevent them from entering Salt Lake Valley. Meanwhile they proposed to acquaint the Government with the true situation, hoping that a peaceful adjustment of differences would follow. Should this hope fail, they would lay waste their farms and fields, set fire to their towns and villages, and retreat into the mountains or into the southern wilderness.

Governor Young, on September 15, 1857, proclaimed Utah under martial law, and forbade all armed forces to enter the Territory. Shortly afterwards the militia took the field, to repel the approaching invaders. About twelve hundred and fifty men, under General Daniel H. Wells, concentrated at once in Echo Canyon. General Richards ordered out four hundred men of his brigade with ammunition and supplies, and reported for service to General Wells at headquarters.



Echo Canyon, the main route through the mountains from Fort Bridger, commanded all the passes and defiles leading directly to Salt Lake Valley. The main body of the militia were stationed at a point called "The Narrows," where rugged and precipitous cliffs formed a natural bulwark, from behind which, it was thought a small force could hold in check a large army.

General Richards aided in receiving the gathering militiamen, and in directing operations at that point. Under orders from General Wells trenches were dug and dams constructed at intervals across the canyon, so that it might be flooded, while rocks and boulders were piled upon the heights, for use against the Government troops if they attempted to force a passage.

While this work was going on, the cavalry under Colonel Robert T. Burton went forward to reconnoiter. The militia were ordered not to take human life, but to annoy the troops and hinder their progress as much as possible. This was done with marked success, Major Lot Smith and others carrying the order into effect. The vegetation growing along the route, before and on the flanks of the invaders, was burned; the roads in front of them were blocked by felling trees and destroying river fords; some of their supply trains were set fire to and consumed, and many of their animals stampeded and driven away.

In November the invading force was still thirty-five miles from Fort Bridger. Fifteen days were consumed by them in reaching that point. The country traversed was a frozen desert, swept by biting wintry blasts, accompanied by falling snow and sleet. Some

of the soldiers were severely frost-bitten, and many of their cattle perished.

The Utah rangers, slowly retiring before the advancing troops, burned Fort Bridger, and then took refuge behind the rocky breastworks in Echo Canyon. Finding only ruins where he had hoped to find a fort, and the season being so late, General Albert Sidney Johnston, who was in command of the Expedition, abandoned the project of pushing through the mountains that year, and went into winter quarters on Black's Fork. There he established Camp Scott, named after Lieutenant-General Winfield Scott, head of the United States Army.

More than two thousand militiamen were now in the field. In addition to General Wells, who had charge of the campaign, the officers at the front were Generals Franklin D. Richards and George D. Grant, Colonels Chauncey W. West, Nathaniel V. Jones, Robert T. Burton, Thomas Callister, Philemon C. Merrill, and others of less rank. With the exception of fifty men, under Captain John R. Winder, who were left to guard Echo Canyon and its approaches, the citizen soldiers returned to their homes for the winter.

Samuel W. Richards was also prominent in the military movements of that period. Commissioned a Lieutenant-Colonel by Governor Young, he was chosen by the great leader for a very important service. In the summer of 1857, as soon as it was decided to place Utah under martial law, he was sent with a special message to President Buchanan, informing him that his army could not enter Utah until satisfactory arrangements had been made by commission or other-

wise. This message was delivered to the President by Colonel Thomas L. Kane, who afterwards played the part of mediator between the Chief Magistrate and the "Mormon" people. After delivering to Colonel Kane the dispatch sent by Utah's Executive, Colonel Richards crossed the Atlantic, carrying instructions to the "Mormon" missionaries in Europe to return as soon as possible.

Through the mediation of Colonel Kane, Governor Alfred Cumming, who had been appointed to succeed Governor Young, and was with the army at Camp Scott, agreed, much to the displeasure of General Johnston, to go to Salt Lake City without the troops. He started on April 5, 1858. Outside the Federal lines he was met by a body of cavalry under General William H. Kimball and escorted through Echo and Weber Canyons to Salt Lake City. Everywhere, according to his own official report, he was recognized as Governor and treated with courtesy and respect. He found the court records, alleged by Judge Drummond to have been destroyed, "perfect and unimpaired."

Subsequently Peace Commissioners were sent by President Buchanan, and at a meeting between them and the "Mormon" leaders, it was agreed that Johnston's Army should come into the Valley, but not to stay permanently. It was not to be quartered within forty miles of Salt Lake City. A full and free pardon was granted by the President, and accepted by the leading citizens for themselves and the community at large, so far as it related to such acts as the destruction of the Government supply trains and the running off of the army cattle—many of which were returned. But

Governor Young and his associates remained firm in their attitude as to alleged treason and rebellion. They were not disposed to admit, even indirectly, the truth of such charges, by accepting pardon for acts that they had not committed.

Having little or no faith in the assurance that their rights would be respected by the troops, the people resolved upon another exodus, and forthwith moved en masse into the central and southern parts of the Territory. Thirty thousand men, women and children abandoned their homes, leaving only enough men to set fire to them if a hostile hand were lifted to injure or despoil their property.

General Richards was among those who went south. He built a small house at Provo, and on June 3rd moved his family into it. Having boarded up the windows of his northern homes, he left a man in charge, with instructions to apply the torch if the troops attempted to molest them.

On the 26th of June General Johnston, at the head of his command, entered Salt Lake Valley by way of Emigration Canyon. Passing through the deserted and silent city, he camped three days on the Jordan River, and then marched thirty-six miles south to Cedar Valley, where he founded Camp Floyd, named after the Secretary of War. True to the pledge given by its commander, the army molested neither person nor property. It remained in Utah until the beginning of the Civil War, when Camp Floyd was abandoned, the troops being ordered elsewhere.

The Echo Canyon campaign having ended, the people, in July of that year, began returning to their



homes—General Richards and his family among them.

From time to time the militiamen were called out to protect the settlements against attacks by Indians. As a general rule, the feed-rather-than-fight policy was faithfully observed, and eventually bore good fruit, most of the Indians becoming friendly and peaceable. There were times, however, when it was necessary to be firm and even stern with the red men, in order to maintain their respect. Frequently they would raid the settlements, run off cattle, and when followed lie in ambush and open deadly fire upon their pursuers. In addition to such disturbances, a number of conflicts of larger proportions took place—such as the Provo River Battle, the Walker War, and the Black Hawk War. The militia served valiantly in protecting the lives and property of the citizens, but before the Indian troubles were over many white men lost their lives.

During the Civil War, President Lincoln, through Adjutant General Thomas, requested the Utah militia to protect the transcontinental mail route against Indians and renegade whites who had been attacking and robbing stage coaches, killing travelers and destroying mail stations. The President's request was promptly complied with, a company of cavalry under Major Lot Smith rendering efficient service for "Uncle Sam" at that time. This was in April, 1862. In October of that year Camp Douglas was founded by the California and Nevada Volunteers, and thereafter the Utah militia was relieved of the duty of protecting the mail route over the plains.

General Richards retained command of his brigade

for thirteen years, and kept it in good condition, through regular drills and encampments. Upon the death of my grandfather, Brigadier General Chauncey W. West, Grandfather Richards succeeded him as commander of the Weber-Box Elder Military District. He also served as a member of the Territorial Military Board.

In 1870, the Nauvoo Legion was rendered inactive by proclamation of Governor J. Wilson Shaffer, who vented his animus against the "Mormons" by forbidding the regular fall musters. In 1887 the Legion was abolished by act of Congress, and in 1894 "The National Guard of Utah" was enrolled, thus continuing the military history of the commonwealth.

## CHAPTER XIV

### LAST FOREIGN MISSION

The Work in Britain—Franklin D. Richards Again in the Field—Tour of the British and Continental Conferences—The Paris Exposition—Interview with John Bright—Succeeds Brigham Young, Jr., as Mission President—Brings a Steamship Company to Terms—Among Swiss and German Saints—Revives the British Mission—Commendation from the Head of the Church—Returns to Utah—President Young's Warm Greeting and Congratulation.

In the year 1866 it was believed by many that the British Mission was in its decline. It was thought that nearly all of the seed of Israel had been "gathered out," and that only a remnant of the Saints remained to be emigrated. The Presidency of the Church made a strong appeal to the people in every county and settlement of Utah, asking for donations to bring the remainder of the faithful across the seas, and calling for volunteers, with teams and wagons, to convey them from the Missouri River to Salt Lake Valley. The closing of the British Mission, for a season at least, seemed imminent.

It was under these circumstances and in the face of such a prospect, that Franklin D. Richards set out upon his fourth and last mission to Europe. He left Salt Lake City on the 14th of August, and on the 11th of September landed once more at Liverpool. Elder Brigham Young, Jr., of the Quorum of the Twelve, was then presiding in that land. Apostle Richards was sent to succeed him in the presidency of the great mission which he had done so much in former years to extend and establish upon a firm basis of spiritual and temporal prosperity.

Soon after his arrival at Liverpool he performed the pleasing duty of visiting the various conferences, in Britain, in Scandinavia, and in other continental countries. That he received and gave joy in thus mingling, after the lapse of a decade, with his spiritual children yet residing in those lands, needs no assertion.

His next move was to visit the Paris Exposition, which was being held at the French capital. On that occasion he accompanied the president of the mission, who had been appointed by the Utah Legislature a commissioner to the great Exposition.

On their way to or from Paris, the two Apostles passed through London and called upon one of the most prominent men in the public life of Great Britain, namely, John Bright, M. P., the famous statesman who, during America's Civil War, had stood so staunchly for the Union in his sympathies, while many of his colleagues, including even the great Gladstone, were leaning the other way, encouraging by their pro-southern attitude the hopes of the doomed Confederacy. Says Apostle Richards of this visit to the illustrious member of Parliament:

“Brigham Young, Jr., and I called upon John Bright at 4 Hanover Street, Hanover Square, and had an hour's pleasant chat about Utah, the Indian difficulties, politics, and whatever else he inquired about. At first he seemed formal and reserved, as if he feared we might be wanting something of him; but this seemed to pass off, and we chatted freely and cheerfully. While there Mr. Dudley, American Consul for Liverpool, called and spoke of the superiority of our emigration



arrangements and ships, which seemed to create a favorable impression with Mr. Bright."

In July, 1867, his brother Apostle having sailed for home, Franklin D. Richards again took charge of the European Mission. "He is a tried warrior in the cause of Truth," said the retiring President, "and we yield the presidency into his hands with pleasure, well knowing that the work will receive a fresh impetus from his experience and matured wisdom."

The newly installed President and ex-officio editor thus saluted the Saints through the "Millennial Star:"

"For the third time we appear before the Saints of the European Mission in an editorial capacity. On former occasions we have proven that the Lord is both able and willing to assist his servants in the performance of any duty required of them. Therefore we feel encouraged at the present time to take up the editorial pen, and to assume the responsibilities which have devolved upon us, consequent upon the departure of President Brigham Young, Jr.

"Our former labors in this mission were performed at times of sowing the Gospel seed, and of abundant reaping of the harvest of souls; but the spirit of the times seems to suggest that today is a period for the gathering of the sheaves into the garner of the Lord. Our earnest desire is to move with the spirit of the present, and to use our utmost influence to urge upon the Saints the necessity of gathering up to the mountain of the Lord's house. But while preparing to bear testimony by flight, we would urge upon the Saints as well as the Elders, to testify by word in power and in the demonstration of the Spirit, strengthened by a

godly example, concerning the great work of our God, that the honest in heart who yet remain in ignorance may come to the understanding of the truth.

“We desire the co-operation of our brethren, the Elders of Israel. We ask for their faith and cordial assistance in the carrying out of all measures that wisdom and the spirit of truth may dictate, to further the interests of the kingdom of God.

“In assuming the responsibilities which now devolve upon us, we feel deeply sensible that ‘no man can do the work of the Lord except God be with him.’ We therefore desire the faith and prayers of the Saints in our behalf, that we may be an instrument in the hands of God to impart information and blessing which shall benefit our readers not only in the present time, but also in eternity.”

President Richards had by nature very little personal interest in money matters. The following incident, however, shows that he was alert to the material as well as the spiritual interests of the mission over which he presided. He wrote:

“Thursday, Mr. Scanlan, from the National Steamship Company, called to inquire after the prospects of emigration from us. When I asked him what he was prepared to offer in the way of fares for May and June, he replied, ‘The companies have gone into combination and fixed the fares at six guineas, six shillings.’ I told him I could not think of any such figures; rather than pay that I would resort to sail-ships and sail from Cardiff, London, Glasgow, or any other port that would best serve our interests. After finding that I was awake on the subject, he told me there was no doubt

but we could come to terms, and if I wished they would send a steamer to any of these ports to receive our passengers.”

With a touch of good-natured irony, the President thus concludes: “I find that the combination is not quite invulnerable to business attacks.”

On the 29th of July, 1868, President Richards left Liverpool on a visit to the Swiss and German Saints. The “Star,” in August of that year, contained the following synopsis of an address delivered by him while in Germany, where Elder Karl G. Maeser, then on a mission from Utah, was presiding:

“After the conference business had been transacted President Franklin D. Richards addressed the Saints in English, which was translated into German by Elder Karl G. Maeser. He said he always felt a great interest in the nations that spoke the German language, and would like very much to have acquired it himself, that he might speak to them today in their own native tongue, but time and circumstances had never permitted it. He related the prophecies of the Prophet Joseph Smith, that thousands of the promised seed of Israel were among the German nations, and that the time was near at hand in which the blessings of the Kingdom of God should be offered to them; alluded to the work of the great reformers of Switzerland and Germany, and compared it with the magnitude of the work of the servants of God in these last days; rehearsed some of his recollections on his first visit to Germany, thirteen years ago, when he baptized Brother Maeser and organized a branch of the Church in Dresden; expressed his hope for the progress of the work of God in these

lands, and felt to bless the people and prophecy good over them, if they would abide by the counsels of the Spirit of God and his servants.”

President Richards did not confine himself to the executive and editorial work connected with his position, but as usual took an active part in the preaching of the Gospel. Following the adjournment of his meetings, large numbers would flock around him to ascertain his street address or to leave their own, in the hope of learning more concerning him and the cause he championed. As he passed out into the street multitudes frequently surrounded him, seeking the Light. At the close of one evening service eight persons reported their names for baptism.

As is evident from the tone of his editorial greeting, he shared to some extent the prevailing view that it was a time of gathering, more than of sowing and reaping. Nevertheless, he had no thought of closing the mission, or even of recommending a suspension of proselyting activity in the British Isles, until he had put forth an effort to revive the drooping situation and make sure that such a step was advisable. In resolving upon this course he was staunchly supported by his loyal and valued assistant editor, Charles W. Penrose, who had been to Utah and was then on a mission to the land of his birth. He was also sustained by the able force of Elders out in the field. United and undismayed, they undertook, with their beloved President, another revival of the British Mission. They were so successful that at the expiration of the first year no less than three thousand, four hundred and fifty-seven souls had been baptized into the Church. During the



same period more than three thousand two hundred of the British Saints were emigrated.

And this in the very face of the general anticipation that the British Mission was about to close, as being no longer fruitful of souls for the Kingdom of God. In response to the appeal made by the Presidency of the Church, the people had donated generously of their means, and had actually sent teams and wagons to the frontier, in the full expectation that the entire remnant of the Saints in this mission would be brought to Zion that season. But the Apostle Franklin, again in the land where he had presided over pastorates and conferences that at one time rivalled in membership the population of the counties of Utah, sensed by the spirit of his sacred calling the further fruitfulness of the dear old Saxon mother country, and accordingly set to work to effect the fulfillment of his inspired impression.

The results have been noted. Between three and four thousand souls baptized in one year! A larger number brought into the fold than the Church was able to emigrate during the very season when it undertook to gather the entire remnant.

It was during this mission or the one preceding it that President Richards received a personal letter from President Brigham Young, commending his administration in the following terms:

“Your movements, doings, etc., so far as we have any knowledge of them, are most cordially approved by me, and I will add that, in almost all the correspondence which we receive from the American Elders, your course is highly spoken of; they all feel that you

have acted the part of a father to them, and your arduous labors and entire exertions are most effectually devoted to the spreading of the Gospel and the rolling forth of the Kingdom of our God upon the earth. This I believe, and have always expected at your hands, and am gratified to know that you are thus redeeming the promise of early years in doing good service in the great work of the Lord. Of course this is no news to me, still we often feel gratified in learning that our course and labors are approved and appreciated by our brethren, with whom we stand so intimately connected in the covenant and work of the last days. Still, far above all should we covet and strive for the approving smile of our Lord and Master, who rules King of Saints. I know of no movement that you have made, that you or any one else could have bettered, acting in your place, and feel to sustain you all the day long in my faith and prayers before the Lord of Hosts."

On his return home, October 1, 1868, Apostle Richards was warmly welcomed by President Young, who received him with this cordial and hearty greeting:

"Good evening, Brother Franklin. Welcome home! I am glad to see you. I congratulate you on your revival of the British Mission."

So ended the period of his last foreign service—a fitting finale to his long and efficient ministry in lands distant from his own.

## CHAPTER XV

### HOME INDUSTRIES AND CO-OPERATION

The Problem of Community Self-Support—Agriculture and Manufacture Encouraged—Why Mining was Banned—The Deseret Iron Company—Failures and Successes in Local Enterprises—Co-operative Irrigation, Production and Distribution—Z. C. M. I.—Franklin D. Richards' Part in the Great Movement.

Owing to their remoteness from the great commercial centers, and the immense difficulties and heavy expense attendant upon transportation, especially in the early ox-team days, the founders of Utah saw not only the desirability, but the absolute necessity, for the community to become self-supporting—to produce what it consumed. In line with this policy, the leaders, in advising their followers upon temporal matters, directed their attention first to the tilling of the soil, and next to the establishment of local industries.

Mining, for the time being, they discouraged, for what were then good and sufficient reasons. Aware of the speculative and extremely hazardous nature of this branch of industry, and knowing well the tendency in human nature to bow down to a god of gold, forsaking the worship of the God of Heaven, who made the earth and all that it contains, they discountenanced at first any search for the hidden treasures with which it was known the mountains of Utah were filled. The people were reminded that food and clothing were the first requisites in the colony, and that they could not eat gold and silver, nor dig out of the ground shoes, shirts, and other articles of apparel, the need of which

was almost as pressing at times as the everyday necessity for bread.

Moreover, it was impressed upon them that it was not the part of wisdom to attract hither, before their own feet were firmly planted upon the soil, a population apt to be inimical to them and their dearest interests; this piece of prudent counsel having special reference to the rough and turbulent elements that usually flock to newly opened mining camps, to the danger and detriment of peaceably inclined citizens dwelling beside them. A people who had been under the heel of tyrannical majorities that hated them and their cause, ought to think twice before inviting a repetition of their former troubles—a result more than likely to ensue from an overwhelming influx of elements such as those described. They should also bear in mind the days of famine and privation in the colony, when the products of garden, farm and grist-mill were literally worth their weight in gold—nay, compared with which gold was utterly valueless so long as the straitness reigned.

Such was the burden of the advice and instruction given to the people in those primitive times. They were advised to let the gold and silver remain where Providence had placed them, until the proper time came to bring them forth, and meanwhile devote themselves to agriculture, manufacture, and kindred pursuits, occupations fundamental in their character, and constituting the basis of every state's prosperity. And the people—most of them—followed the wise counsel of their leaders.

But it was mining for the precious metals that was



placed under the ban, not the development of the rich coal and iron deposits with which "the everlasting hills" likewise abounded.

As early as 1852 a successful attempt was made, under the sanction of the Church Authorities, to mine coal and iron in that part of Utah known as Iron County—which derived its name from the vast deposits of iron ore now (1924) being profitably mined in that promising region. And it was Franklin D. Richards and Erastus Snow who made the attempt in question. While in England in the spring of 1852, these Apostles, who were then about to return to Utah, organized the Deseret Iron Company, and selected and emigrated skilled workmen to operate the proposed plant.

In July of the same year our Apostle was in Iron County, on business connected with the establishment of this industry. While there he and George A. Smith changed the site of Cedar City and fortified it against Indian attacks; Cedar having been founded for the purpose of establishing the iron works. Parowan, which had been settled under the direction of George A. Smith in 1851, was the farming district that was to provide for those who might be employed in those works.

Chartered by the Utah Legislature during the winter of 1852-53, the Deseret Iron Company began its career with a capital stock of about twenty thousand dollars. The Legislature made two appropriations, aggregating nearly seven thousand dollars, to encourage this industry, and the Church, by its Trustee-in-Trust, took shares of stock in the enterprise. Furnaces were erected and pig-iron was manufactured at

Cedar City. But it was found that the coal of that section, owing to its high sulphur content, would not flux with the iron; and because of the great distance from the East, where the right kind of coal was obtainable, and the lack of transportation facilities, the project had to be abandoned.

The recently established rail connection to Cedar City (1923) and the development of a market on the Pacific Coast, have resulted in the construction in Utah County of a large plant for the manufacture of iron and steel, from ores shipped to that point from the mines near Cedar City; coal from Carbon County being used in the fluxing process. Considering the present dimensions of this industry in the State, and the fact that its first iron company was organized more than seventy years ago, and within five years after the settlement of Salt Lake Valley, the vision of the leaders in this enterprise is clearly manifest.

The manufacture of beet-sugar—that now flourishing industry—was also undertaken in the early fifties, with machinery purchased for the Church in France and brought to Utah by Apostle John Taylor. This attempt proved abortive in the main. But saw mills, grist mills, woolen mills, foundries, tanneries, cutleries and potteries were established, and clothing, fur goods, leather, hats and caps, brushes, combs, soap, matches, paper, ink, knives and forks, nails and many other articles, both useful and ornamental, were manufactured. In Southern Utah cotton was cultivated and cotton mills were successfully operated. At about the same time silk worms and mulberry trees were imported from the south of France, and many articles in

silk were produced in different parts of the Territory.

During that period most of the clothing was made in the homes of the people. Since they were free from outside competition, the time was opportune for home manufacture, but the difficulty of transporting machinery necessary for production was a serious handicap.

For more than twenty years prior to the advent of the railroad, freight rates not only on machinery but on imported goods in general, were extremely high, and store prices soared correspondingly. The merchants took heavy risks in purchasing large stocks of merchandise in outside markets, and freighting them over vast distances at great expense; but their patrons could not always be convinced that such high prices were reasonable or necessary.

With the coming of the railroad, the number of retail stores in Utah increased very rapidly, and although freight rates were greatly reduced, middle men combined to hold prices as near as possible at their former level. It was now possible to procure machinery, but it was about three years after rail connection between East and West had been established, before manufacturing became general.

The pioneers of Utah were compelled by force of circumstances to engage in co-operative enterprises. The scant rainfall made irrigation a necessity, and the building of canals, dams and reservoirs required community effort.

The "Mormon" leaders initiated two co-operative movements, one for production, and the other for distribution of the goods thus produced. Machinery was

purchased, installed in local communities, and worked co-operatively. The articles manufactured were bought by home co-operative stores, and sold to the people. For the next five years this theme was dominant in the writings and sermons of the Church Authorities.

In the autumn of 1868 Zion's Co-operative Mercantile Institution was organized at Salt Lake City, and the people as a whole were urged to purchase stock in the corporation. Smaller institutions of like character, some of them branches of the parent house, sprang up at Provo, Ogden, Logan, and many other places in Utah and Idaho. The present Z. C. M. I. at Salt Lake City, which was then called the "parent institution," purchased merchandise in large quantities from the eastern markets, and distributed the same, as required, to the other stores. The admonition of the leaders to patronize these stores, and the fact that the people themselves were stockholders therein, lowered prices, eliminated profiteering, and acted as a stabilizing influence in the business of the community.

Franklin D. Richards' time was largely occupied in founding these co-operative institutions. He was chairman of the committee that drafted a constitution and by-laws for the parent "Co-op"—so it was called, though "Z. C." has since become its abbreviated title. He was a director in the main institution for many years, and assisted in establishing its branch house in Ogden, where he then resided. He was also instrumental in establishing co-operative herds, creameries, and stores in other parts of Weber County. He traveled through the settlements with other leading



brethren, advising the people to become their own merchants and transact their own business, instead of patronizing those who virtually robbed them, and often used the means thus obtained to support and encourage newspapers and other agencies that slandered the people of Utah and worked up hostile sentiment against them.

Most of the co-operative concerns that grew out of the great system inaugurated in 1868 have disappeared, but the parent house still remains, though the changes of years have made it no longer an exclusively "Mormon" institution.

## CHAPTER XVI

### HOME LIFE IN OGDEN

Apostles Presiding in the Stakes—Franklin D. Richards Sent to Ogden—Probate Judge of Weber County—Home and Hospitality—Arrival of the Railroad Celebrated—Judge Richards' Speech of Welcome—Laying of the Last Rail—The Utah Central Road—Stakes Reorganized and Apostles Relieved—Judge Richards Continues to Reside in Ogden—Death of His Son Lorenzo—The Apostle's Seventieth Anniversary.

In the early colonization of this region, leading men were needed in the outlying settlements as guides and teachers to the people, both in spiritual and in temporal matters. Accordingly, a number of the Apostles were called on missions to build up certain sections and preside over the branches, wards and stakes composed of families likewise called to settle in those parts and establish permanent homes. Thus, Erastus Snow was sent to Iron and Washington counties; Lorenzo Snow to Box Elder County; Ezra T. Benson to Cache County; Charles C. Rich to Bear Lake Valley, and others of the Twelve to various localities.

Franklin D. Richards was assigned to Ogden, to be the presiding ecclesiastical authority in Weber Stake, which then comprised all of Weber County. He was to succeed Chauncey W. West, who had been the presiding Bishop in that Stake for many years, and Lorin Farr, who had been the Stake President. This change was decided upon at a meeting of the First Presidency and the Twelve, held January 10, 1869, and Apostle Richards there received his appointment.

Following this action of the Church Authorities,

the Utah Legislature, on February 19, elected Franklin D. Richards Probate Judge of Weber County.

Forthwith he changed his residence from Salt Lake City to Ogden, moving there in the spring of 1869, and from that time until his death, thirty years later, the Junction City was his home.

Ogden derived its surname of "Junction City" from the advent of the transcontinental railroad and the decision of the two great lines (Union Pacific and Central Pacific) to make that city their permanent point of junction. Thenceforth the administration of spiritual and temporal affairs in the Weber County capital was to be second only in importance to that of Salt Lake City. Society was about to be rapidly mixed, through a large influx of non-"Mormons," and the control of the city and its business was to be very nearly equally divided between "Mormons" and "Gentiles." It was deemed necessary, therefore, to place Weber Stake under an apostolic administration and cause the dignity of the County government to correspond therewith. The "Gentiles" as well as the "Mormons" respected the change. Franklin D. Richards being a man of wide experience, greatly respected and esteemed, his selection as Probate and County Judge, as well as to preside in ecclesiastical matters, was a wise and fitting one.

Shortly after his removal to Ogden, he commenced the erection of a home on the west side of Lincoln Avenue, between Twenty-Fourth and Twenty-Fifth Streets. This home served him and his family during the remainder of his mortal life. The structure was of colonial style and set well back from the street line.

The beautiful lawn, interspersed with trees, shrubs, vines, and beds of flowers, made it a very cheery and attractive place. In summer, the spacious lawns served frequently for lawn parties, and in winter the home proper for house parties; for the Richards family were very hospitable and sociable. Their example was an inspiration to the young people, and tended to produce a feeling of friendship and sociability between all classes of the community.

The coming of the railroad was the great topic of the time. The transcontinental line was built from both East and West, by the Union Pacific and Central Pacific railroad companies, respectively; and it was Monday, March 8, 1869, when the Union Pacific track-layers came within sight of Ogden. At 2:30 p. m. they reached the city, where, amid waving of flags, music of brass bands, shouts of the people and thunder of artillery, the arrival of the "Iron Horse" was celebrated with wild enthusiasm. Banners borne aloft in the procession, which made its way through the crowd-lined streets and finally stopped in front of an elevated stand built near the railroad track, carried such mottoes as: "Hail to the Highway of Nations; Utah bids you Welcome!" On the platform were seated prominent dignitaries of that section of the country.

The assembly was called to order by Mayor Lorin Farr, who announced an address from Hon. F. D. Richards. Judge Richards then delivered an impressive speech, in the course of which he said:

"A prejudice has existed in the minds of some in relation to our feelings on this matter. It has been said that we do not wish to have a railway pass through our



country. Such prejudice has been proved to be unfounded, and our labors along the line, especially through Echo and Weber canyons, are a standing and irrefutable testimony of our great desire and anxiety to see the completion of this, the greatest undertaking ever designed by human skill and wisdom. It spans the continent and, uniting the Atlantic to the Pacific, opens up to us the commerce of the nations; it facilitates the transit and trade between India, China, America and other parts of the world, and enables us with speed and comfort to visit our friends throughout the Union. It will also enable the world's great men—men of wisdom, science and intellect, to visit our mountain home, and form a true estimate of our character and position. Then I say, Hail to the Great Highway of Nations! Utah bids you Welcome! And may God speed the great work until it is completed, and may good and kind feelings animate the minds of the contractors and builders of both lines, and stimulate them to increased exertion until the last tie and rail are laid.”

The address was followed by a band selection, an artillery salute, and three cheers for the Superintendent of the Railroad, who had declined an invitation to speak.

Judge Richards, as one of Ogden City's official representatives, on May 10, 1869, attended the ceremony of laying the last rail and driving the last spike at Promontory, Utah, where the two roads met, thus completing rail connection between the Atlantic and Pacific coasts. The leading officials of both lines and many of the most prominent men of the West, were

present. The spike mauls, wielded by Governor Stanford of California, and President Durant of the Union Pacific Railroad, were made of silver and had been specially prepared for the occasion. Spikes of gold and silver were presented by Governor Safford of Arizona, Hon .F. A. Fryth of Nevada, and Dr. Harkness of Sacramento, in appropriate speeches. The spike mauls were connected by telegraph wires with the leading cities of the nation, by which means every stroke was effectually signaled and made to fire salutes as a notification that this important piece of railroad construction had been finished. Numerous short speeches were made and congratulations received from all parts of the country, for it was rightly regarded as one of the most notable achievements of the nineteenth century.

The construction work on these railroads in Utah was done by local labor. President Brigham Young had the contract and built the Union Pacific grade from Echo Canyon to Promontory, and the firm of Benson, Farr and West constructed one hundred and sixty miles of the Central Pacific (now Southern Pacific) grade from Promontory west.

Salt Lake City at that time was not the "Mecca" for travelers that it has since become. Such imposing structures as the Temple and the Tabernacle, with its great organ, were either incomplete or comparatively unknown. Much of the transcontinental railroad travel was content with such knowledge of the "Mormons" as could be had from observations in Ogden, and Franklin D. Richards, as the ecclesiastical, judicial and civil head of affairs in Weber County, occupied a conspicuous place in the eyes of those who were curious to

learn something in verification of the wild and lurid tales in circulation regarding Utah and her people. His princely manner of meeting strangers, at his new home with its beautiful surroundings, could not fail to make a most favorable impression. It also did much to correct the false ideas so prevalent concerning the "peculiar people" who for nearly a quarter of a century had been isolated from the world within the confines of the Rocky Mountains.

He frequently met leading railroad men, and received invitations to accompany them on tours of inspection. His journal thus describes two such tours:

"Arose at seven, breakfasted, and about 9:30 the special train in which we traveled left for Promontory, where we arrived at 11:45. I there received a dispatch from President Young, through Bishop West. I was introduced to Oliver Ames, President of the Union Pacific Railroad; General Dodge, Chief Engineer; Judge Wilson of Iowa, and other officials of the Union Pacific Railroad. There were prominent ladies also present on this occasion. Lunched at 1.00 p. m. in officers' car, left between three and four p. m., after taking on the eminent 'Citizens Committee.' We proceeded slowly toward home, examining the track very critically, and ran into Blue Creek siding for the night."

"October 11, 1870, at 5:00 a. m. started with the Presidency, the Twelve and others, by special train for Evanston, where we met Messrs. Oliver Ames and Sidney Dillon, President and Director of the Union Pacific Railroad, and returned with them to Ogden at 5:00 p. m."

On March 4, 1873, President Young wired Judge Richards that Colonel Thomas L. Kane would be his guest for the night. The Colonel was a scholarly and distinguished gentleman, and, as already shown, a great friend to the "Mormon" people, having served as mediator between the Government and the citizens of Utah during the Echo Canyon War.

Sympathetic and kind-hearted by nature, the Richards family had become more so, as the result of their early hardships and privations. Owing to their hospitality and the nearness of their home to the Union Depot—only a block away—scarcely a day passed without their feeding from one to a dozen vagrants who were making their way across the country. Such were never turned away hungry. Those who were fed passed the word to others, and more than one poor tramp informed members of the family that their companions had described the home minutely to them, hundreds of miles before they reached Ogden, and stated that they would be kindly treated if they called there.

The people of Salt Lake City had desired that the great railroad should come that way, passing around the south end, instead of the north end, of the Great Salt Lake. But the latter route was chosen by the engineers in charge, and their decision, though much criticised at the time, was gradually acquiesced in and became generally satisfactory.

President Young, unable to effect a ready cash settlement with the Union Pacific Company for the work done by him—owing to the heavy cost of the work and the company's scarcity of funds—and seeing the



necessity for rail connection with Salt Lake City, accepted in payment rails and equipment to build a branch road connecting Ogden with the capital. As official representative of Weber County, Judge Richards, with President Young and other prominent men, participated in the ceremony of breaking ground at Ogden for the building of the branch line. It was to be known as the Utah Central Railroad. He also took part in the exercises at Salt Lake City, celebrating its completion, and assisted in selling the Utah Central bonds, issued to pay for its construction. This road is now part of the Oregon Short Line, in the great Union Pacific system.

In 1877, shortly before his death, President Young reorganized the Stakes of Zion and released the Apostles from the responsibility of presiding over them. David H. Peery was the next president of Weber Stake.

Grandfather Richards became Church Historian in 1889, after serving for five years as the Historian's Assistant. Though his office was in Salt Lake City, he continued to reside in Ogden, making the round trip to and from the capital each day, in order to attend to his official duties. On one occasion, not long before his death, a friend who met him on the train returning from Salt Lake City looking weary and careworn, asked him why he did not change his place of residence, since his daily employment required his presence at the capital. He replied that the President of the Church had called him on a mission to reside in Ogden, and until the same authority released him he expected to remain there.

When worried and worn he always found in the midst of his family a haven of rest and peace. Grandmother Richards was a true helpmeet, a genuine home maker. She so ably managed the home and so successfully reared the children, that the head of the household was freed to a considerable extent from those responsibilities, and thus enabled to devote more time to the service of the Lord. His library was in his home. It was carefully selected and consisted of standard works and the latest publications upon art, literature, science, philosophy and religion. There he was at liberty to read, meditate and write, and to pursue, undisturbed, the genealogical research work in which he took so much interest during his later years.

He was a great seeker after knowledge—not only in the realm of religion, but in science and art as well. He improved every opportunity whether at home or abroad, to discover the best in music, by attending great concerts given in places where he happened to be. In science, art and invention he kept abreast of the world's progress, by constant reading of the latest publications of eminent writers, and by attending expositions and lectures delivered by authorities who had distinguished themselves in their several fields of research. It was a pleasure for him to meet cultured people of different nationalities and in every walk of life, for he kept himself well informed upon all public questions, and as a conversationalist was pleasing and interesting.

On December 21, 1883, a great sorrow befell the family. Lorenzo Maeser Richards, next to the young-

est of the children of Franklin Dewey and Jane Snyder Richards, passed away as the result of a protracted illness, following an injury sustained by him while driving a spirited horse on July 4th of that year. He was twenty-six years of age, the day following the accident. A keen observer, a quick thinker, farsighted, shrewd; yet honorable in every way, he possessed a cheerful disposition, radiating sunshine, and was held in high esteem by all of his acquaintances. He was county clerk of Weber County for several years, and at the time of his death, manager of a large wholesale dry-goods establishment, in which he and his brothers Franklin and Charles were partners. An Ogden newspaper, commenting on his decease, referred to him as an honest, able, generous and courageous business man, very popular with his associates, and of whom it could be said that he had injured no one during his entire life.

April 2, 1891, Apostle Richards attained the summit of his three score years and ten, and was the guest of honor at a genuine "surprise party," arranged by members of his household. The "Ogden Standard" thus described the happy social event:

"Last night at nine o'clock, when Apostle Franklin D. Richards returned from Salt Lake City, he found the parlors of his spacious residence crowded with friends and relatives who had assembled to greet his completion of three score and ten years. Though surprised and deeply moved, he was able to extend those kindly expressions which are eminently characteristic of him and which made sociability and happiness the rule. Some hours were passed in the pleasures of

conversation, music, speeches, and at the table; and when the company dispersed it was with a hope that another year, and still others after, might find the ranks still unbroken, and in the enjoyment of life, health and prosperous peace.

“Apostle Richards has been over forty years a resident of Utah. Most of the public events of this Territory’s early history bear the impress of his thought and deed. Coming here in the full flush of a bright young manhood, endowed by birth, education and training with fine attainments, it is not astonishing that he should have been a leader. He has been prominent not only in ecclesiastical life, but in legislative and judicial circles. He was the founder and first editor of the “Ogden Junction” and this City and County owe much to his progressiveness and scholarship. Everybody who knows Judge Richards—as he has been called here for nearly a quarter of a century—admires his ability and his gentleness. One of the highest tributes ever paid to a man, was uttered in the hearing of the writer a few days since, by a prominent gentleman of Salt Lake City. He said: ‘I have known Franklin D. Richards intimately for fifty years, and during all that time I never heard him say an unkind word of anyone—friend or foe!’ ”



## CHAPTER XVII

### EDITOR AND EXPOUNDER

Founder and Editor of the "Ogden Junction"—Organizes and Fosters Young People's Associations—A Lover of Books, Literature and Learning—The Compendium—A University Regent—Dissertations on Doctrine.

Franklin D. Richards was ever a friend and patron of the press. His appreciation of its power for good when rightly directed, is clearly and tersely set forth in the subjoined paragraph of an editorial article in the "Millennial Star."

"The press is a powerful instrument in communicating intelligence; it is a mighty lever to move, direct, and regulate public opinion. Napoleon Bonaparte said, 'Four hostile newspapers are more to be feared than a thousand bayonets.' If an Emperor stood so much in fear of a common newspaper in mere political affairs, will not the adversary of souls stand in still greater fear of our paper, which aims directly and wholly at the truth, and is enriched by the revelations of the Most High God and the wisdom of apostles, prophets, seers and patriarchs?"

Realizing, quite as well as did Napoleon—and for better reasons than the one attributed to that despotic opponent of a free press—the value and importance of a good newspaper in the life of a progressive community, Judge Richards, in December, 1869, organized as a joint stock concern, the Ogden Junction Publishing Company, of which he was President; and began the publication of the "Ogden Junction," the first

number of which appeared January 1, 1870. It was not Ogden's earliest newspaper, but it was the first one published there that had an extended career. Its immediate predecessor was the "Daily Telegraph," edited and published by T. B. H. Stenhouse, originally at Salt Lake City, and after the advent of the railroad and in anticipation of Ogden's becoming a great commercial center, moved to the Junction City. There it was issued for a few months and then discontinued. The suspension of the "Telegraph" left a clear field for the "Junction," of which Franklin D. Richards was the first editor. In his opening salutation to the public, he said:

"In our opinion the time has come when the best interests of all concerned require the publication of a paper in Ogden—not particularly a religious, political or scientific paper—but such a one as shall best serve the interests of our City, County and Territory; to give the latest news, to advertise business and to represent ourselves instead of being represented by others. \* \* While our town has become the junction of railroads, it is no less a junction for public sentiment."

After a year's work on the "Junction" he retired, his public duties having become so exacting that he was no longer able to give the paper the time and attention that it demanded. He was succeeded as editor by his able assistant, Charles W. Penrose, formerly sub-editor of the "Millennial Star."

With a view to the intellectual and moral development of the young people of the community, Judge Richards, on April 20, 1873, organized at his home a number of young men into a society for mutual im-

provement. In the weekly meetings held by them opportunity was given for practice in public speaking and exchange of ideas, following a careful study of assigned subjects. Interest grew and membership increased until the largest room in the City Hall was filled to overflowing with young people who came from all parts to participate in the exercises. The fatherly interest taken in the youth by the founder of this society, created for him a warm and enduring place in their hearts.

Actuated by the same spirit, Grandmother Richards organized the young ladies into a similar society, and received from them a like splendid response. Occasionally the two societies met conjointly.

Grandfather was so deeply interested in the success of this movement, that he retained presiding charge and regularly attended the meetings. In order to cultivate a taste for the best, and to set proper examples for the young in public speaking, he engaged such prominent speakers as Sisters Eliza R. Snow and Zina D. H. Young, Hon. Thomas Fitch, Colonel Akers, Judge Hagan, Apostles Orson Pratt and Moses Thatcher, Elder Charles W. Penrose, Dr. Karl G. Maeser, Franklin S. Richards, Thomas H. Hadley, William W. Burton and others, to address them. Some of the more notable of the addresses were reported and published.

This organization antedated by nearly two years the inception of the Mutual Improvement Association in the Thirteenth Ward of Salt Lake City, January 10, 1875. Not only was the appreciation of good literature enhanced, but an improvement in public speaking, as well as a general uplift in aims, inclinations, ideals,

deportment and culture, was noticeable among the youth.

In 1877, when Weber Stake, along with other stakes, was reorganized, mutual improvement associations were established in the various wards, and Joseph A. West became president over all such organizations in that stake. A small paper called the "Amateur" was published and passed through two volumes. It was discontinued in order that it might not be in competition with the "Contributor," a magazine published in the interest of the mutual improvement associations throughout the entire Church.

Franklin D. Richards was a great admirer of thoughtful, scholarly speech and writings. Logic, philosophy and eloquence were to him sources of genuine delight. During his thirty years residence in Ogden he repeatedly provided series of lectures and addresses by speakers of local and national repute, upon subjects in which they had specialized or were considered authority. An address or lecture of unusual excellence was delivered on a Sunday night of each month, in the Ogden Tabernacle.

He was also a fond lover of books. As mentioned in the opening chapter, when but a boy he read all the books contained in the Sunday School library of his native town. While on missions he enjoyed visiting at homes where good books were to be found. His journal is replete with references to days spent in public libraries and book shops. It was his habit to copy such gems of poetry and prose as particularly appealed to him. He also frequented the great museums and art galleries of Europe, and when in the neighborhood



where learned societies were in convention, he made it a point to attend the more noteworthy of the lectures. He gradually accumulated a large, carefully-selected, private library of volumes treating upon nearly all phases of history, philosophy, science and religion. The numerous notes and cross references made by him on the margins of the leaves of such books, indicate the thoughtfulness with which they were read and studied. This wide range of intensive reading, coupled with his extensive travels in Europe and America, gave him an education superior to that of the average college graduate. His religion was to him above everything else, and his faith in it firm and unshaken, but travel and study made him open-minded and tolerant of the beliefs of others. In fact, breadth of vision and charitable toleration were among his outstanding qualities.

In the early days of his ministry abroad, he prepared a compendium of the doctrines of the Church, giving, under proper headings and divided into chapters and verses, an epitome of the religion of the Latter-day Saints, with copious quotations and notes from the Bible, Book of Mormon, Doctrine and Covenants, Pearl of Great Price, and Journal of Discourses. It was a laborious task, involving complete perusal of and judicious selections from all those publications.

Each chapter of the Compendium—such is the title of the book—begins with a comprehensive statement of the subject, necessitating a wide acquaintance with the word of God, both ancient and modern, and the whole is supplemented by a collection of the most important sayings of the Prophet Joseph Smith, compiled

from all his writings. This alone required a great amount of time. In the early days of "Mormon" missionary work, when so many new and inexperienced Elders were constantly going into the field, this little volume was a wonderful help to them and the cause in general. The explanatory and commentary parts possess real literary merit, for while the simplest language is employed, the thoughts are conveyed with clearness and force. In later years another and larger edition of the Compendium was published. At that time, owing to his increasing and varied duties, the author availed himself of the assistance of Elder James A. Little. When it is remembered that this work covers all the doctrines of the Church, and involved their careful and proper explanation, it will readily be seen that it was a very responsible and arduous undertaking.

Apostle Richards was selected by the presiding authorities of the Church to write an article on the subject of "Mormonism," to constitute a chapter of the book entitled "What the World Believes." The article was written and appeared in the book when published.

While on his second mission to Great Britain, he purchased some large globes designed to assist in the teaching of geography. These he brought to Utah and presented to the Deseret University—now the University of Utah. He was several times elected and served as a regent of that institution, and on June 7, 1897, he delivered the baccalaureate sermon—a dignified and scholarly address—to the graduating class of the University.

The following paragraph occurs in his diary:

“Friday, October 24, 1851—my fast day. The Holy Spirit more and more enlightens and strengthens me, for I hunger for the things of God to bestow upon the people. Spent the day mostly in reading, meditation and prayer.” The last four words summarize a large portion of the life of this good man, much of whose time was devoted to reading, meditation and prayer.

We now come to some of his best known dissertations on doctrine. The belief had been entertained by many Latter-day Saints that when little children die they remain, throughout eternity, children in stature and intelligence. As early as April 28, 1877, Franklin D. Richards publicly declared the doctrine that after the resurrection and during the Millennium, little children who have died would grow to the full stature that they would have attained had they not passed away before reaching maturity.

President Joseph F. Smith, referring to this subject in a sermon quoted from pages 576-7 of “Gospel Teachings,” says:

“The first man I ever heard mention this in public was Franklin D. Richards, and when he spoke of it I felt in my soul: the truth has come out, the truth will prevail. It is mighty and will live; for there is no power that can destroy it. Presidents Woodruff and Cannon approved of the doctrine, and after that I preached it.”

President Woodruff subsequently stated that he heard the Prophet Joseph Smith teach the same doctrine at Nauvoo; but for some reason it was not reported, or the report was lost. It has since become a settled doctrine of the Church. Parents, in the resur-

rection, will not only receive their children just as they were when death occurred, but will experience the great happiness of seeing them grow up to full maturity under their parental care. This truth, which Franklin D. Richards, in unison with the Prophet of God, could see so clearly, and had the courage to publicly proclaim, has given unspeakable joy to thousands of mothers and fathers among the Latter-day Saints.

In an extended discourse on the subject of the resurrection, delivered at Logan in 1884, he taught that children who passed away without having the opportunity to embrace the Gospel, will not only grow to maturity in the Millennium, but will marry and be given in marriage, and thus be eligible to exaltation; vicarious work being done for them in the temples erected by the Saints.

Some controversy having arisen over a certain passage in the Book of Mormon, that in which Mosiah speaks of the Savior as “the very eternal Father of heaven and earth, being the Father because of the Spirit and the Son because of the flesh”—a passage interpreted by some to mean that the first and second personages in the Godhead are in reality one personage—Apostle Richards explained the matter as follows:

“Jesus Christ has not only this name, but He has many titles. By searching the scriptures we find twenty or thirty of them. Some of them are ‘Almighty God, Jehovah, the Son of God, the Christ.’ Isaiah said concerning Him: ‘His name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace.’ John refers to Him as the ‘Word of God, King of Kings and Lord of Lords.’



“Now this name Father is a wonderful name. We understand, generally, that it means one who becomes a father of children. There is a beginning to fatherhood. There was a beginning to the creation of the earth, and there is a beginning to the creation of a man’s family; but that is not the only sense in which the word father is used. In the scriptures it is often used in a more general sense, e. g., Joseph said to his brethren, ‘He (God) has made me a father to Pharaoh.’ Why? Because He had given him the power, the wisdom and the understanding to lay up food during the seven years of plenty, sufficient to save not only Egypt, but the neighboring nations in the time of their terrible necessity. In the scriptures Satan is called the father of lies, the father of deceit, of misrepresentation, of contention and strife. George Washington is called the father of this nation. His skill, his warlike prowess, and his readiness to stand at the head of his people, ‘first in war, first in peace, and first in the hearts of his countrymen,’ made him the father of his country. Thus Professor Morse is the father of telegraphy, and Mr. Watt the father of steam power development. We see by the foregoing that the meaning of father in this general and broad sense is a creator, a controller, a manager.

“The Prophet Mosiah has told us that because of the Spirit, Christ is the Father, and because of His having been born in the flesh, He is the Son, and therefore is called ‘the very Eternal Father of heaven and earth,’ which really means that He is the very Eternal Creator of heaven and earth. In the beginning He created the heavens and the earth.

“If we turn to the first chapter of John’s Revelation, we find that great glory and dominion will be given unto Him ‘who hath made us kings and priests unto God and his Father.’ So we see that He does not assume to be the Father of All, but He is the Father of heaven and earth, and is to make men kings and priests unto himself and his Father; knowing that He and his Father are two persons, as is distinctly maintained in all the scriptures.”

## CHAPTER XVIII

### LEGISLATIVE AND JUDICIAL

The State of Deseret and Territory of Utah—Franklin D. Richards in the Legislature—The Judiciary—The Utah Commission—The Hoar Amendment—The Kimball-Richards Case—Holding the Fort for the Rights of the People—An Untarnished Record.

When the Pioneers arrived in the Valley of the Great Salt Lake, the United States and Mexico were at war. The territory now within the boundaries of Utah, Nevada, California, New Mexico and Arizona was Mexican soil, but upon the signing of the treaty of peace between the two nations (February 2, 1848,) it was ceded to the United States. The early settlers being all, or nearly all, of the same religious faith, their first government was entirely ecclesiastical, the only courts being those of the Ward bishops and the Stake high councils.

In March, 1849, a political convention assembled and Congress was asked to grant statehood to the people of the Great Basin. While action upon this request was pending, "The Provisional Government of the State of Deseret" functioned. Congress refused to admit Deseret into the Union of States, but granted instead a Territorial form of government, and on the 9th of September, 1850, the Territory of Utah came into legal existence. Brigham Young, who had been elected Governor of Deseret by the people, was appointed Governor of Utah by the President of the United States. In recognition of this act, the capital of the Territory, and the county in which it was situ-

ated, were named after the President—Millard Fillmore. The town of Fillmore, while centrally located, proved inconvenient for the purpose in view, the bulk of Utah's population being in the northern counties. For this reason the capital, after a few years, was removed to Salt Lake City.

During the period that Grandfather Richards resided in this city (1848-1869), and when he was not on foreign missions, he was elected term after term and served as a member of the Territorial Legislature, taking a leading part in the enactment of laws for the government of the people. Speaking of the years from 1859 to 1866 and during the early seventies, Tullidge says of him: "He continued as he had previously been, when in Utah, a member of the successive legislative assemblies and constitutional conventions—in which his scholarship, legal lore and patriotism made him conspicuous."

The Utah Judiciary, until the year 1888, consisted of a Supreme Court, composed of a Chief Justice and two Associate Justices, appointed by the President of the United States; three District Courts, each presided over by one of those Justices; a Probate Court in each County, presided over by a Probate Judge, elected by joint vote of the two houses of the Territorial Legislature (until 1870, and thereafter, by the voters of the several counties); and Justices of the Peace, elected within and for the several precincts throughout the Territory.

Under that system the Judge who heard and decided a case in the District Court, if his decision was appealed from, would sit as one of the justices of the



Supreme Court and there hear the case on appeal and participate in rendering the decision of that court, which would either affirm or reverse the previous decision. There was much criticism of this system, which tempted and permitted the judges of the Supreme Court to sustain the decisions rendered by them in the lower courts, and in 1888 that condition was slightly changed by Congress, when it provided a fourth associate justice for the Territory. Each justice was then disqualified from sitting in the appellate court when appeals from cases tried by him in the district court were being heard and determined.

On the 19th of February, 1869, as previously noted, the Territorial Legislature, in joint session, elected Franklin D. Richards probate judge of Weber County. The territorial statutes had conferred upon the probate courts unlimited civil and criminal jurisdiction in all cases at law and in equity, including divorce, concurrent with the district courts, as well as exclusive jurisdiction in all matters relating to the estates of decedents and guardianship. Judge Richards was also ex-officio judge of the county court of Weber County, consisting of the probate judge and three selectmen, elected by the people and having jurisdiction over the roads, bridges, public buildings and fiscal affairs of the county. His judicial position carried with it trifling compensation in the form of fees.

In 1870, the Legislature provided that the probate judges be elected biennially, and at the general election held on the 9th of August, that year, Franklin D. Richards was elected probate judge of Weber County by a large majority. He was also chosen to

represent that county in the Territorial Legislature. His son Franklin was elected by a like majority to the offices of county clerk and county recorder. Judge Richards was re-elected to six successive terms.

When it is recalled that the district courts at that time were held at only three places in the Territory—Salt Lake City, Provo and Beaver; that but four terms of court were held annually in each district; and that the judges were non-residents of the Territory and strangers to the people, the inconvenience, hardships and delays occasioned by such a system can be readily understood, as well as the importance and convenience to the people of the probate courts, presided over by residents of their respective counties.

The Probate Court of Weber County soon assumed a dignity scarcely less than that of the District Court. The advent of the railroad, with its junction in Weber County, and the large lawless element that followed in its wake from the Missouri River on the East and the Pacific Ocean on the West, greatly increased the civil and criminal business of the Weber County Court. Moreover, in the spring of 1869, all the lands in Utah were brought into market by the Government, and it devolved upon the probate judges to enter townsites and adjudicate all titles to land situated within the cities and townsites of their respective counties. The county records of Weber County, including those of the county recorder's office, were in a crude condition in 1869, but were soon put into proper shape under the direction of Franklin S. Richards, the new clerk and recorder.

Franklin D. Richards assumed the duties of Pro-

bate Judge at a time when it became necessary to protect the people from the transitory criminal element that was crossing the continent, and was prone to committing all kinds of depredations and crimes along the way. The Sheriff's forces were considerably increased, grand juries were more frequently empaneled, and longer terms of court were held. The primitive court house and jail, which, after long service, had become insufficient for the needs of that day, was taken down, and a modern, suitable and adequate building erected upon the site of the old structure.

For years prior to that time, the Territorial, County and City taxes had not been fully collected, and the assessed values of property not only lacked uniformity, but were unequal and far below the requirements of the law. After considerable wrestling with this unpopular problem, a new assessor and collector was appointed, with instructions to fully observe the legal requirements in the matter of assessing and collecting all the taxes. The admonition was followed, and the revenues so obtained enabled the county to build the new court house and jail, which still stands as a part of the present edifice, although later it was enlarged by extension to the west.

In 1874 Congress enacted the "Poland Law" which abolished the offices of Territorial Attorney General and Territorial Marshal, created by local legislative enactment, and placed the duties of these officers upon the United States District Attorney and United States Marshal, respectively. By the same Congressional enactment the probate courts were deprived of the jurisdiction they had so long exercised in civil and

criminal cases, their jurisdiction being limited to divorce cases, the administration of the estates of decedents, the guardianship of minors, insane and incompetent persons, and the adjudication of land titles under the townsite act. The Poland Law conferred upon probate judges and clerks of the district courts (the latter appointed by the district judges) power to select the names from which all grand and petit juries in the Territory should be drawn.

In March, 1882, the law of Congress known as the "Edmunds Act" was approved by the President of the United States. The bill for this law was presented by Senator George F. Edmunds, of Vermont; hence the title of the enactment. It disfranchised all polygamists within the Territories and disqualified them from holding office. It provided for the appointment by the President, subject to confirmation by the Senate, of a board of five commissioners, and conferred upon them the power to supervise all elections to be held in the Territory. The Act of Congress conferred upon these commissioners power to appoint all county, city and precinct registration officers and judges of election, and to remove them at pleasure; also to canvass all election returns and issue certificates of election to all persons elected to office.

The Board, thus appointed, was known as the Utah Commission. Its members arrived so late upon the scene of their labors, that it was not feasible to hold the general election in August of that year. When it was discovered that there was not sufficient time to appoint the registration officers and procure the registration of voters during the period appointed by law, so that a



legal election could be held, a bill then pending in Congress was so amended as to empower the Governor of the Territory to fill, by appointment, any vacancy that might be occasioned through failure to hold the election. Such was the origin of the "Hoar Amendment," so called because presented by Senator Hoar, of Massachusetts.

The law creating the Territorial and County offices provided that officers should be chosen for a definite number of years, and should hold their places until their successors were elected and qualified. But in order to secure a wholesale transfer of the offices in all the counties of the Territory from the "Mormon" incumbents to non-"Mormons" selected and appointed by himself, Governor Eli H. Murray declared all offices vacant which should have been filled by election in August, 1882, and issued commissions appointing men to fill those places.

The Governor appointed and commissioned James N. Kimball, of Ogden, to succeed Franklin D. Richards as Probate Judge of Weber County; the reason assigned being that Judge Richards was "understood to be a polygamist." But the latter held that there was no vacancy to be filled, inasmuch as he had been elected by the people and commissioned by this same Governor for a term of two years "from the first Monday in August, 1880, and until his successor shall be elected and qualified." Judge Richards refused to retire, and defended his case in the courts. The District Court and the Supreme Court of the Territory ruled against him, and the case was then appealed to the Supreme Court of the United States. There it was

pending when the next general election occurred, and Hon. Lewis W. Shurtliff, a "Mormon," was chosen Probate Judge of Weber County.

Judge Richards now cheerfully surrendered the office to his successor, Judge Shurtliff, and closed his judicial career, having maintained the rights of the people until they could elect his successor. Since the other appointees had awaited the final determination of the Kimball-Richards test case, he virtually prevented the transfer of all county offices from "Mormons" to non-"Mormons."

The case was skillfully handled. By securing a supersedeas, pending the appeal to the Supreme Court at Washington, Mr. Kimball's opponent kept him out of the probate judgeship till the electors could fill the office. In the laborious work connected with this important litigation Judge Richards had two shrewd and vigilant assistants—his sons Franklin S. and Charles C., both lawyers of ability and integrity.

The activities and results of the Probate Court under the judgeship of Franklin D. Richards are thus set forth by the historian Tullidge:

"He was Probate and County Judge of Weber County continuously from the 1st day of March, 1869, until the 25th day of September, 1883. During this period of more than fourteen years, hundreds of suits for divorce and cases of estates for settlement were brought before him. In no single instance has his decisions in these matters been reversed by a higher tribunal. He adjudicated all the land titles in the important city of Ogden and the populous towns of Huntsville, North Ogden, and Plain City. No one of

these adjudications has ever been set aside by any court. For the first five years following his induction into office, his court had original and appellate jurisdiction in all common law and chancery cases; before him were tried numerous civil suits, habeas corpus cases and trials of offenders charged with all crimes from misdemeanor to murder. Not one single judgment or decree rendered by him in all his lengthy general judicial service was reversed on appeal. His justice and humanity, united with keen legal sense, made his name proverbial.

“Mr. Richards retired from the office of Probate Judge in the fall of 1883, leaving an untarnished record. During his judicial career he sought the majesty of the law and avoided its chicanery. He carried ‘in one hand chastisement—in the other, mercy.’ His keen sense of justice and tenderness of soul insured that impartial and just administration of the law which commands respect for the judiciary and induces obedience to legislative enactment.”

## CHAPTER XIX

### DURING THE CRUSADE

Proceedings Under the Edmunds Law—President Taylor Predicts a “Storm”—The Church’s Attitude—First Presidency and Others in Exile—Franklin D. Richards the “Visible Head of the Church”—Anti-Polygamy Legislation—The Church Disincorporated and its Property Escheated—A Great Legal Battle—Franklin S. and Charles C. Richards to the Fore—Defeats and Victories—The Snow and Bassett Cases—Idaho’s Test Oath Law—The Manifesto—Administrative Labors—Timely Instructions.

There was war between the Government of the United States and the Church of Jesus Christ of Latter-day Saints, a war of controversy and prosecution, and the period of its prevalence is known in local annals as “the days of the crusade and the underground.” It was so designated because of the proceedings instituted against the Church and many of its leading men, under the Congressional legislation enacted for the suppression of plural marriage, then practiced by a small percentage of the “Mormon” people; and because many of the Church leaders, “wanted” by the United States Marshal for alleged infractions of the Edmunds law, were compelled by a sense of prudence to go into retirement, in order to escape the harsh proceedings and heavy penalties attendant upon the oppressive enforcement of the Act of Congress. In short, these prosecutions were considered persecutions, actions not founded upon constitutional law nor upon criminating facts and circumstances. Such was the view taken by the “Mormon” leaders and their followers.

The chief man in “Mormondom” at that time was



President John Taylor, who had succeeded President Brigham Young as the head of the Church, after the latter's death in August, 1877. President Taylor's counselors were George Q. Cannon and Joseph F. Smith.

As early as April, 1882, soon after the enactment of the Edmunds Law, and during the General Conference of the Church, President Taylor had predicted a "storm," and briefly outlined the attitude of the Church toward the Federal Government and its repressive legislation. Said the venerable leader:

"We do not wish to place ourselves in a state of antagonism, nor act defiantly, toward this Government. We will fulfill the letter, so far as practicable, of that unjust, inhuman, oppressive and unconstitutional law. \* \* \* But we cannot sacrifice every principle of human right. \* \* \* While we are God-fearing and law-abiding, and respect all honorable men and officers, we are no craven serfs, and have not learned to lick the feet of oppressors, nor to bow in base submission to unreasoning clamor. We will contend, inch by inch, legally and constitutionally, for our rights as American citizens."

President Taylor's prediction was fully verified. The "storm" came, and for several years it raged with more or less fury in Utah, Idaho, and Arizona, wherever "Mormon" settlements had been made. The Church leaders and others of less prominence were relentlessly pursued. Many men were fined and sent to prison for living with their plural wives, and even women were incarcerated for refusing to answer, before grand juries or in open court, questions deemed

by them improper, and as tending to elicit evidence to convict the men they loved and to whom they had borne children in what to them was holy wedlock.

During the early part of 1885 Presidents John Taylor and Joseph F. Smith, with several of the Apostles, visited the Saints in Arizona and New Mexico, there to counsel with the local leaders and their associates and instruct them how to proceed in protecting and defending themselves in the courts.

On returning home President Taylor found conditions such as to compel him to go into retirement, to avoid the results of what he deemed an unjust and unlawful interpretation and enforcement of the law. Before doing so, however, on Sunday, February 1st, at the Tabernacle in Salt Lake City, he preached a powerful discourse in which he related his visit to the far south and told of the counsel he had given there. He now repeated that counsel, advising all to be patient and commit no violence, even if the officers of the law should exceed their authority. This proved to be the President's last appearance in public, for he immediately went into seclusion, and so remained until his death, July 25, 1887.

From the date of President Taylor's retirement (February, 1885) he and his first counselor, President George Q. Cannon, were in exile; President Joseph F. Smith was in Hawaii; President Wilford Woodruff (the senior member in the Quorum of the Twelve) was in Arizona; and Apostle Lorenzo Snow, during much of the time, in prison for conscience sake. Of those who remained at liberty and were not being sought by the Federal authorities, Franklin D. Richards was the leading

Church official. He was referred to as "the visible head of the Church," and directed its affairs under the advice and instruction, so far as possible, of the exiled Presidency.

Congressional action upon the subject of polygamy had begun as early as 1862, when a law was enacted prohibiting polygamy (classed as bigamy) in the Territories over which the United States had jurisdiction. This law was not enforced, many "Gentiles" as well as the "Mormons" regarding it as unconstitutional.

Twenty years passed, and then came the Edmunds Law, which emphasized the criminality of plural marriage, disqualified polygamists from voting or holding office, and made cohabitation by a man with more than one woman a crime punishable by fine and imprisonment. This was construed by the courts to apply only to the marriage relation, and not to meretricious cohabitation. The law excluded "Mormons" in general from sitting as jurors in prosecutions for polygamy—the act of plural marriage—and unlawful cohabitation, which was construed as association by a man with his plural wife, whether he was living with his legal wife at the time or not, and regardless of whether there were sexual relations between him and his plural wife. The district and supreme courts also held that a grand jury might return an indictment for unlawful cohabitation covering a period of three years (after which prosecution was barred by the statute of limitations), or it might divide and subdivide the time and return several indictments for cohabitation during that period. This process was called "segregation."

In March, 1887, Congress supplemented the Ed-

munds Act with the Edmunds-Tucker Law, by which legal wives were made competent witnesses against their husbands. It provided also that attachments might issue for witnesses, compelling them to appear immediately without having been previously summoned. All marriages were to be publicly recorded, and probate judges were to be appointed by the President of the United States. The Attorney General was directed to institute the necessary proceedings in court to forfeit and escheat to the Government, for the benefit of the common schools, all properties held by the Church in excess of fifty thousand dollars—exempted by the anti-bigamy act of 1862. The Church of Jesus Christ of Latter-day Saints was disincorporated and the Attorney General was directed to begin proceedings to wind up its affairs as a corporation. The Perpetual Emigration Fund Company was dissolved, and its property escheated to the Government for the benefit of the common schools. The office of Territorial Superintendent of District Schools was abolished and the duties thereof were placed upon a Commissioner of Schools, to be appointed by the Supreme Court of the Territory. Female suffrage was abolished, and the militia statutes were disapproved. The Territory was to be re-districted for the election of members of the Legislature. All persons convicted of polygamy or unlawful cohabitation were disfranchised; and as a condition precedent to the right to vote, hold office or serve upon juries, every male citizen was required to subscribe to and take an oath promising obedience to the anti-polygamy-cohabitation laws and not to teach, aid or advise any violation thereof.



The Latter-day Saints, having accepted plural marriage as a divine institution, sanctioned by the Bible as well as by the examples of early patriarchs and prophets, considered these laws against it a violation of the Constitution of the United States, the first amendment of which declares: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." Also, Article Six of the Constitution says: "In all criminal prosecutions the accused shall enjoy the right to a speedy and public trial by an impartial jury." Still another provision reads: "No ex post facto laws shall be passed."

For these reasons the "Mormon" leaders continued to associate with and support their plural wives, and as a consequence some of them were sent to prison, while others were heavily fined. Many went into exile, and a great legal battle was fought for the preservation of what the Latter-day Saints considered their constitutional rights. In this contest they were finally defeated.

All through the legal controversy Apostle Richards' eldest son, Franklin S., was called to take an active part, as counsel for the Church. Many years before, he had been advised by President Brigham Young, to study law, so that he might become useful in defending the rights of his people; for in those early days there were few lawyers in the Church, and fewer outside who felt friendly towards it. When the fight began the responsibility of directing it devolved upon Franklin S. Richards, aided by his brother Charles and such other attorneys as it was thought fit to employ. Many important cases were tried, and many legal argu-

ments made by the Richards brothers and associate counsel in the territorial courts, which, through prejudice and zeal to convict, generally ruled against them. It became necessary to appeal several of these cases to the Supreme Court of the United States, where some notable victories were won.

Mention will be made of two such cases: Apostle Lorenzo Snow was arrested in November, 1885, and indicted for unlawful cohabitation with his plural wives. Three indictments were returned, covering a period of one year each, when there should have been but one indictment for the three years. To this strange proceeding strenuous objection was made, it being contended by the defendant's counsel that but one offense could be charged for the three years preceding the return of the indictment. The District Court and the Supreme Court of the Territory upheld the segregation doctrine, the latter, on appeal, sustaining the indictments and judgments of the former, and holding that the defendant was liable to pay three separate fines of three hundred dollars each and to serve three separate terms of imprisonment of six months each—the maximum penalty for unlawful cohabitation. Apostle Snow's wives all testified that he lived only with his plural wife Minnie; but the Court held that the law presumed cohabitation with the legal wife, and as it was not denied that he had also cohabited with Minnie, he was convicted of the three offenses charged in the indictment.

After he had served the first sentence of six months imprisonment in the Utah Penitentiary, and had paid the three-hundred-dollar fine, his attorneys applied to

Chief Justice Zane for a writ of habeas corpus, seeking thereby to obtain a decision that there could be but one offense charged and but one penalty of fine and imprisonment imposed. The Chief Justice denied the writ, and the case was taken immediately to the Supreme Court of the United States. Franklin S. Richards made an able argument before that tribunal, and on February 7, 1887, the Court decided that the doctrine of "segregation" was illegal, since the offense of unlawful cohabitation was a continuing one, and therefore but one indictment could be found for the entire period. As a result of this decision, having paid one fine and served one term of imprisonment (with extra time while awaiting the decision from Washington) the Apostle was discharged from custody. That decision affected hundreds of cases, and effectually disposed of the segregation doctrine, by means of which the prosecuting officers had declared their intention to have some of the "Mormon" leaders imprisoned for life.

The other case was that of Bishop Bassett, who, in January, 1887, was convicted in the District Court upon the testimony of his former legal wife. The Territorial Supreme Court affirmed the conviction, and an appeal was then taken to the Supreme Court of the United States, where the case was reversed. In its decision, the Court used the following language: "The wife is not competent, except in cases of violence upon her person, directly to criminate her husband, or to disclose that which she has learned from him in their confidential intercourse. This rule is founded upon the deepest and soundest principles which have grown

out of those domestic relations that constitute the basis of civil society, and which are essential to the enjoyment of that confidence which should subsist between those who are connected by the nearest and dearest relations of life. To break down or impair the great principles which protect the sanctities of husband and wife, would be to destroy the best solace of human existence."

The printed transcripts, briefs and arguments prepared, filed and orally presented to the Supreme Court of the Territory and to the Court of Last Resort, in the several cases appealed to those tribunals by Franklin S. Richards and his associates, not only made records of the legal defenses of the "Mormon" people, but in some cases their history and teachings, including their Articles of Faith, were set forth in the published proceedings. Thus was the Gospel preached to the Supreme Court and to the Nation. This result was highly gratifying to the Church, whose object has ever been to spread its literature abroad and have its true position properly understood by the people of this and other nations. The Saints looked upon it as an instance of the over-ruling power of God "causing the wrath of man to praise Him."

About this time the State of Idaho, where many Latter-day Saints resided, passed an election law prescribing a test oath, prohibiting any person who claimed membership in an organization that recognized the rightfulness of polygamy, from voting or holding office. This law was declared constitutional by the Supreme Court of the Nation, and soon thereafter



a bill of similar import was introduced in Congress to apply to all the Territories.

By this time, President John Taylor had passed away, dying in exile, worn out with the cares and trials of that period of stress and storm. His successor was President Wilford Woodruff, who chose for counselors those of his predecessor, namely, George Q. Cannon and Joseph F. Smith.

The Church of Jesus Christ of Latter-day Saints has always held that the Constitution was divinely inspired, and has defined its position in support of constituted laws and government in one of its articles of faith, as follows: "We believe in being subject to kings, presidents, rulers and magistrates, and in obeying, honoring and sustaining the law."

When the Saints were prevented by their enemies from settling in Jackson County, Missouri, and building a temple there, the Lord said through the Prophet Joseph: "When I give a commandment to any of the sons of men \* \* \* and the sons of men go with all their might \* \* \* to perform that work \* \* \* and their enemies come upon them and hinder them \* \* \* behold it behooveth me to require that no more of the children of men, but to accept of their offering." (Doctrine and Covenants, Section 124:49.)

The anti-"Mormon" legislation having been declared constitutional by the Court of Last Resort, and the Government having demonstrated its intention to vigorously and mercilessly enforce the same, President Woodruff, on the 25th of September, 1890, issued the Manifesto, advising the people to submit to the law. The Manifesto was approved and adopted by the Gen-

eral Conference on October 6th of the same year. This was followed by the dissolution of the People's and Liberal parties, then active throughout the Territory, and the division of the citizens on national party lines. It also opened the way for the admission of Utah into the Union.

Mention has been made of the distinguished service rendered by Hon. Franklin S. Richards, both in the Kimball-Richards case, and in the litigation that arose under the Edmunds Act and the Edmunds-Tucker Law. But this does not tell it all. For more than forty-five years that gentleman has been general attorney for the Church, and on many occasions has defended with skill and ability the rights of the people and their leaders before the Supreme Court of the Nation. He was City Attorney for Salt Lake City several years, and the leader of the People's party in its last municipal campaign. He served in and presided over the upper house of the Territorial Legislature, and was a conspicuous and active member of the Constitutional Convention which framed the fundamental law of the State of Utah.

His brother, Hon. Charles C. Richards, is scarcely less noted, having been for many years a prominent lawyer in Ogden and later in Salt Lake City. He was a member for three terms in the Territorial and State legislatures, Speaker of the House in 1919, Secretary of the Territory when Utah was admitted as a State, and later Assistant Attorney General of the United States. As Acting-Governor, in the absence of Governor Caleb W. West, Utah's last Territorial executive, it devolved upon Secretary Richards to hand over the

control of the commonwealth to Governor Heber M. Wells, the newly elected State executive, on Inauguration Day.

Reverting now to the period preceding the Manifesto. Franklin D. Richards and his wives, when they saw what seemed to be an irreconcilable conflict between the Government and those living in plural marriage relations, conformed their mode of life to the requirements of the law. He continued, however, to support those dependent upon him, and to give them such consideration and attention as circumstances would permit. By so doing, at a time when his advice and service were greatly needed, he was free to discharge his public duties and responsibilities, unhindered by interference of Federal officials.

From October, 1884, to October, 1887, the general conferences of the Church did not convene in Salt Lake City, as had long been the custom, but were held at Logan, Coalville, and Provo, where the enemies of the Saints were not so numerous nor so active as at and in the vicinity of the capital. At these conferences Apostle Richards presided. He also acted ad interim as the administrative or "visible head of the Church," under such counsel and direction as the exiled Presidency were able to give.

It was a period of general consternation and excitement, when coolness, courage, and great wisdom were necessary; and these qualities he manifested to a remarkable degree. His affable, gentle, Christian nature, and the divine inspiration of his sacred calling were shown forth abundantly. No brother or sister came to him for counsel without receiving it, and it was

given in that sweet, sympathetic spirit that always characterized his intercourse with his fellow-men, especially his brethren and sisters in the Church. There was no intrigue of the enemies of Zion, so dark and diabolical, but he possessed a sublime faith and conviction that God would overrule for good their evil plans and purposes. In the darkest hours his courage never quailed; he was faithful to every trust, and diligent and energetic in the discharge of every duty. Such an inspiration accompanied all that he said and did, that he was truly a pillar of strength in the house of the Lord, and a wonderful comfort to the afflicted Saints. In all this we witness the fulfillment of the promise made to him by President Heber C. Kimball, when ordaining him to the Apostleship, to hold the keys and powers thereof in connection with the Twelve Apostles of the Lamb, and to "be equal with them, and not a whit behind."

This chapter finds an appropriate ending in the following selections from discourses delivered by our Apostle in the years 1883 and 1885, at conferences where he presided:

"The Savior said, I am the vine and ye are the branches. At another time: I am the vine and my father is the husbandman. The Book of Mormon speaks of the Lord going forth to prune his vineyard for the last time, and I wish to say to the Elders of Israel that we are engaged in that labor. We are not laboring for ourselves alone, but for those who have gone before, for those who are now living, and for future generations. If we adhere to the Vine we shall bear good fruit. Jesus said, Every branch in me beareth fruit,



and that which beareth not fruit shall be taken away and cast into the fire. The Vine has many branches. First and next to the trunk are three branches—the First Presidency. Growing out of and receiving nourishment from them are the Twelve Apostles and other branches of the Vine. Any injury to one of them affects adversely all. It is therefore important that all the branches should avail themselves of every opportunity for receiving nourishment. Every Stake in the Church should be represented at these conferences, so that any items of instruction given here may be distributed to the Saints over whom these officers preside. The Presidents of Stakes should be here, and if this is not possible, someone should represent them who will properly report the teachings and business of the conference. We should feel dependent upon God, and listen to and obey the counsel of those above us. A contrary course has led to the apostasy and destruction of many. There is no way of keeping alive other than by adhering to the Vine, receiving our due portion of nourishment, and conveying it on until it reaches the remotest twig. Even as the roots of a vine are nearly alike in form with the branches, so also is the organization of the Church below to the Church above, and we should live so as to enjoy the same spirit that exists above. The fruit of this Vine will be a nation of kings and priests unto God; the Savior when He comes will want to find men qualified to preside and minister in the various parts of the Lord's vineyard. Then let every man learn his duty and stand fast in the trust to which the Lord has called him, lest he be moved out of his place. May God

help us to so live that we shall bear fruit to his honor and glory and be worthy of his great salvation.”

“The principles of the Gospel are very dear and very glorious, and we who possess them ought to rejoice above all men on earth. We may look to the east, to the west, to the north and to the south, and see governments, peoples, nations, all kindreds and tongues, stirred up with a spirit of strife and of ambition to surpass one another. There is a continual commotion among them in their political affairs, in their civil relations, a striving to excel and to gain advantage. Disturbances are continually going on, and many of the nations are on the verge of bankruptcy, by reason of the vast debts they have incurred in order to maintain their numerous armies even in times of peace. Here among this people, though our liberties are menaced and our outward peace at times disturbed, yet by the blessing of God we enjoy peace in our hearts, such as the wicked cannot give nor take away. The voice of Him who spake to the waves of Gennesaret, commanding them to be still, speaks to us, and while dark clouds gather and there are thunderings and lightnings over the political horizon, yet in the hearts and habitations of the just there is peace such as the wicked know not of. It bespeaks the fulfillment of the revelation which declares that the people of Zion shall be the only people that will not be at war one with another, and that the day will come when they who will not take up the sword against their neighbor, must needs flee unto Zion for safety.”

“We lament the absence of our brethren of the First Presidency and several of the Council of the

Twelve Apostles. We would be thankful and glad if we could have them all with us, but we are pleased that so many of us can be with you as are here. We hope the conference will result in strengthening the good resolutions of every Latter-day Saint, in invigorating the energies of all who are in anywise afflicted, or oppressed with temptations and trials of any kind. The Lord told the brethren in his day—those whom He appointed, laid his hands upon, and ordained to the Apostleship—that this would be their heritage; that they would be vilified and haled to prison, and that men would think they were doing God service in taking their lives. And, said He, ‘Is the servant greater than his master?’ No, He told them that when they experienced these things they were to lift up their heads and rejoice; for great was their reward in heaven. Therefore, we have the assurance that if we are true and faithful we shall suffer trials and temptations for the principles of the Gospel, as the Saints did in former days, and as Joseph and Hyrum and the brethren of the Apostles, with a host of Elders, have done in these latter days.

“These things but strengthen us to stand true to the holy faith of the Gospel, to the principles, ordinances and institutions which the Lord has revealed unto us. We may expect to meet opposition on every hand, and our opposition may come in a different form from what our brethren formerly had to endure; we should, however, be armed with the spirit of divine truth, so that we may comprehend our duty under every circumstance and every condition in life. I know some of the brethren feel that it is a very serious thing

to be cast into prison. Why, there is many a thing worse than that. It is a thousand times better to go to prison than to deny the principles of the Gospel, and to be forsaken of the Holy Spirit.

“There is a portion of the writings of the Apostle Paul to the Ephesians, that seems so appropriate to our condition, that I will read it. It is a part of the sixth chapter, commencing at the tenth verse:

‘Finally, my brethren, be strong in the Lord, and in the power of his might.

‘Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.

‘For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

‘Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.

‘Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness.’

“One of the greatest and ablest expounders of the law, from the time of Justinian down to his day, was the renowned Sir William Blackstone. When people of various nations had settled together in the island of Britain—some from the northern parts of Scandinavia, others from Brittany, and still others from different parts of the German or Saxon nations—and had collected the laws of those countries for the purpose of having them assimilated, so that the people might have one established usage for the regulation of their civil and criminal procedure in the adjudication of their



differences with each other, the learned Blackstone undertook the great task, and from the alembic of his powerful mind brought forth and enunciated his views of the law. His published commentaries have been held to be the basis of jurisprudence among all English-speaking people.

“This wise and famous jurist, one of the greatest legal lights of the ages, declares emphatically that man has no right to make any law contrary to or in conflict with the law of God. I wish every lawyer throughout the nation would read that and understand it; for when they depart from this rule they become apostates from the faith of true legal jurisprudence, as laid down by this distinguished apostle of the law. Furthermore, he held that the laws which should regulate or constitute the jurisprudence of every nation were derived from and based upon the laws revealed from heaven to the Prophet Moses. This learned man showed that the Ten Commandments, those ancient statutes of the All-wise God, were the basis and fundamental principles of all law, justice and legal administration that should govern the human family.

“Ah! says one, you people in the mountains, numbering only one hundred and fifty thousand or two hundred thousand, must not talk that way; for here is a great nation of fifty-five millions who say you shall not do this thing, or, if you do, you cannot have a place with us. Well, we admit that there are about three hundred people in the United States to each Latter-day Saint, and that they say we must put away this doctrine, or we cannot dwell in the land. That is a terrible majority against us. \* \* \*

“But all the fathers who have gone before, the Prophet Joseph, Brother Hyrum, the Apostles and Patriarchs, the Elders, High Priests, and hosts of others, to say nothing of the fathers of our generation, hundreds of years back, are all around us, waiting, watching and anxious to see us go forward and triumph; so that we really have more for us than against us, the fifty-five millions to the contrary notwithstanding. Therefore, we have no occasion to let our heads hang down from fear, or our knees to tremble; not a bit of it. Our numbers may seem small, but I tell you, my brethren and sisters, that one of the greatest evils existing in our midst today, is that there are too many of us. You may think that is a hard saying; but there are people among us who are committing all manner of sins and transgressions—people who drink with the drunken and spend their substance with harlots and in riotous living. All such should be severed from the Church, unless they repent speedily. The numbers should be reduced, like unto the army of Gideon. The Lord told Gideon that he had too big an army, and it was reduced (in the manner related in the seventh chapter of Judges) from two and thirty thousand down to three hundred, which was all the Lord wanted. The others were told to go home, and Gideon, by following the instructions of the Lord, put to flight all the hosts of the Midianites and Amalekites, who were said to be ‘like grasshoppers for multitude.’

“There are too many of us who are not living as Latter-day Saints ought to live. Again, there are many who walk by other men’s light. If they whose duty it is will only put away from us those who will

not serve God, we shall find ourselves strengthened in the work committed to our care. If we will but do what is right, we need not fear what our enemies can do. The Lord only wants the honest, the obedient, the faithful, and He will 'turn the world upside down, waste the inhabitants thereof, and glorify himself by his people.' "

## CHAPTER XX

### A PILGRIMAGE TO SACRED PLACES

Burial Place of Mormon Battalion Boys, Pueblo, Colorado—Jackson County, Missouri—Carthage Jail—Nauvoo—Former Homes of Franklin D. and Willard Richards—Other Points of Interest in the City of Joseph—Part of Book of Mormon Manuscript Procured—At Richmond, Missouri—David Whitmer's Testimony.

In the spring of 1885 our Apostle went upon a journey that may very properly be termed a pilgrimage, to various places made memorable and sacred by events of tragic interest in the history of the Latter-day Saints. He was gone but two weeks and two days, or from the 9th to the 25th of May; yet in that brief period he traveled thousands of miles, met and conversed with many people, and gazed upon sights and scenes hallowed with memories and reminiscences of earlier times. His account of this journey is very entertaining and edifying. It was written in June of that year, only a few days after his return from his travels.

His first stopping place after leaving Utah was Pueblo, Colorado, a town whose name will always be associated with the famous march of the Mormon Battalion. It was there that young Joseph Richards died, as related in an earlier chapter, and it was there that his brother Franklin chose to begin the story of his pilgrimage—the narrative here recorded:

“Nearly forty years ago Joseph William Richards, seventeen years of age, was mustered into the Mormon Battalion at Council Bluffs. He was enrolled as a drummer boy in Company A, under Captain Jefferson Hunt, on the 16th day of July, 1846. After some



months of fatiguing service—too arduous for his youthful frame, he was seized with a mortal illness, and was left with other sick of the devoted band, at the old stockade of Pueblo, in Colorado. In the chilling month of November he died, and was buried with several dead comrades a short distance from the fort. His last breath was drawn while he lay in the arms of Brother Caratat Rowe, who had nursed him with all the care and fidelity of a brother. This veteran of the Mexican War now lives at Mt. Pleasant, Sanpete County, Utah. From his kindly hands I received a plan of the lonely cemetery in the desert where the remains of my young brother and his loyal compatriots were consigned to mother earth.

“For several years I had been possessed of a very strong desire to visit this locality, and make an effort to find the spot sanctified by the dust of our dead heroes. Having been counseled and encouraged in the plan by President Taylor, I determined to take the necessary journey; and, if any trace of the graves could be found, to designate and protect the spot in some appropriate way. In pursuance of this project, with my son Charles, I took passage from Salt Lake City on the 9th of May last, via the Denver and Rio Grande Railway.

“It has been my fortune, in the providence of the Almighty, to traverse a goodly portion of this country and some parts of Europe, which are world-famed for their fine scenery. But I have long been of the opinion that our own Rocky Mountain scenery is unsurpassed for variety and sublimity. This feeling of admiration for the mountains, valleys, and waters of the great

West was intensified upon my recent trip. The Grand Canyon of the Arkansas, the Black Canyon, and the Royal Gorge are appalling in their grandeur. The sensation of rapid travel among these mighty works of nature is delightful and awe-inspiring. We were whirled at the rate of forty miles an hour, by the side of brawling torrents, beneath perpendicular or overhanging cliffs—the tops of which were cloud-rests; around dizzy passes and across stupendous chasms. All the time our train was laboring upon its sinuous upward track or gliding swiftly downward upon its winding way. In all this mountain travel there seemed to be no level stretch and scarcely a tangent upon which the train could stand at its full length.

“We reached Pueblo on the evening of the 10th, and sought information upon the subject of our visit from the oldest settlers in the place. We met with courteous treatment from Judge Smith, from a member of the State Legislature, and from other prominent gentlemen; and secured the services of Mr. Lewis Conley, who had lived in that locality about forty years. When I showed him the plan furnished by Elder Rowe he was astonished at its accuracy and extent. From Mr. Conley’s recollection and the draft which we carried with us, we made a most diligent search, sparing nothing that could assist us in the effort to find the burial place of our dead; but without avail. Every trace was obliterated. The earthly tabernacles of our friends had been deposited within the sound of the never-ceasing Arkansas. Twice during the long interval of time which had elapsed since the melancholy event, that turbulent river had inundated the sur-

rounding country, each time completely changing its channel, and carrying away upon its raging bosom the habitations of death and of life. No hillock of any kind marks the last resting place of the Battalion boys who died at Pueblo.

“In later years, when settlers came into the region, they buried their dead out of the reach of the waters, upon a high bluff overlooking the old fort. Still later, when the present town began to extend itself, the human remains were exhumed and removed out from that rude graveyard to a new cemetery, where they would not obstruct the onward march of the town. But we could not learn that any bodies had ever been taken up from the river bottom. Even after receiving positive assurance that the graves we sought had been swept away or covered up by the Arkansas, we continued our search and made careful examination of the new place of interment. The only result of this extra effort was to fully satisfy us that we had done everything in the matter which could be accomplished. And our final conclusion was that though we could tell within a comparatively short distance the spot where our brethren had been laid to rest, we could not designate it with sufficient accuracy for any practical use.

“Disappointed in this labor of duteous love, we were compelled to depart from the town, leaving only a prayer upon the field which to us was sacred. We visited Denver, Manitou Springs, Cave of the Winds, Glen Eyre and the Garden of the Gods, in Colorado; and found much to instruct and entertain. On the 13th ult. we took a train at Colorado Springs for Kansas

City, Missouri, at which point we arrived on the evening of the day following.

“Shortly after our arrival we were made acquainted with Mr. William Epperson, who gave us the pleasure of an introduction to Mr. Archibald Means Rodgers, whose dwelling place is near the town of Independence, in Jackson County, Missouri. This town was our next destination, and when we reached it on the 16th ult., we were met by Mr. Rodgers, who carried us about in his vehicle to view the sights of the locality. Among many noted objects we were shown the outlaw Frank James, whose deeds of violence have made his name a household dread throughout the states of Missouri, Kentucky, Kansas and Iowa.

“This County of Jackson claims to have more and better pure-bred stock than any other district of Missouri, and Missouri asserts that she is not behind any other State in these respects. The residents take great pride in showing their fine animals to strangers.

“Around this point stretches a goodly land, smiling to heaven in its plenty. That region, so far as its natural facilities are concerned, is above all other places choice and precious. Here we saw the spot designated by the finger of Almighty God as the place where a Temple should be built to his name. It is a beautiful enclosure, bearing a luxuriant crop of grass, and surrounded by shade trees, which have been recently planted. But there is no building of any kind upon it. The popular sentiment is that should any private or commercial edifice be placed there, Omnipotence would punish the sacrilege by the destruction of the desecrating structure. The Josephites appear to be set-



ting here in considerable numbers. They have secured a title to the Temple lot. The title was awarded to them by a decree of court, and has been vested in a board of trustees. These followers of the deceived son of the immortal Prophet appear to meet with great favor in this section of Missouri. This is very natural, for in the beginning of that bogus organization, the new leader announced that he would not promulgate any principle as a revelation which the people would object to. Of course the design was to build up a sect that would not meet with the opposition which the Church of Christ had encountered under the leadership of the martyred Prophet. Popularity was and is still sought for, and some of their members quote with great pleasure and evident satisfaction the favor with which they and their doctrines are received.

“The Josephites at Independence are called ‘Mormons,’ and the sharp-sighted speculators of that neighborhood, knowing how attractive Salt Lake City has been to tourists, hope by the means of this people and their labors, to make Independence a place of interest to the traveler, a hope, I need not say, that will never be realized through such agencies.

“There are promises made by the Lord concerning Independence, but no people, however zealous and however determined they may be to realize these promises, can ever succeed in so doing, unless they are the people whom He has chosen and whom He recognizes as his own.

“From Independence, so full of vital interest for us, we departed for Chicago, which we reached on Sunday afternoon, the 17th ultimo.

“After spending three days in sight-seeing in and about Chicago, we arrived on the 20th, at Carthage, Hancock County, Illinois. To this point our thoughts had long tended. The moment we reached the town we sought out the historic jail. It is now occupied as a dwelling house by James M. Browning, a respectable and courteous man who has held the office of county treasurer. Today it seems a place of peace. To the casual observer it would possess not even a passing interest. But to us who held the knowledge of the events which had transpired within its walls, of the dark cloud of sin which had rested upon it, and of the mighty martyrdom which had cried aloud to heaven from its bullet-torn frame, there was something so impressive in its every stone that our hearts were filled with solemnity, and our eyes with tears. We went into the room which had been the prison-place of God’s servants previous to the murderous attack. We stood upon the self-same floor which was trodden by the feet of Joseph and Hyrum and John Taylor and Willard Richards on that cruel day of slaughter. We saw the hole in the door made by the bullet which gave Hyrum his mortal wound. We bowed over the spot where he fell exclaiming, ‘I am a dead man.’ With chastened feelings, we stood at the door frame and recalled how President Taylor had interposed his body between the Prophet and his bloodthirsty assailants, and how he had struggled to beat back the guns of the murderers, while they were discharging a torrent of flames and lead. We leaned from the famous window whence the Prophet had leaped or fallen, and from which President Taylor, wounded and stricken, was thrown back

by the providential bullet that struck his watch, shattered it, and cast him upon the floor. We thought of this wonderful interposition of almighty power which saved his life for the great purposes which God has since accomplished through him, and which are yet in store. We retraced our steps down that tragic stairway which had once been crowded with devils in human form; and sought the well where Joseph Smith, the Prophet of God, had ended his earthly career. But it is now filled up. The spot, however, is easily discernible. It is a dainty flower-bed, bearing masses of pure and fragrant blossoms. It was sweet to see the spot so hallowed, this ground where Joseph lay stretched in death, 'when the fiend approached with a knife to sever the head from his body, and was stopped by a flash of lightning from the heavens.' With the remembrance of all these things upon us, recalling the blackness of that hour, the woes of our subsequent wrongs, and then looking at the wondrous condition of the Church today, we were lost in a wilderness of emotions. There was much sadness in this visit, and the memories which it called forth. But there was a compensating sensation of triumph in the thought of the utter powerlessness of mankind—even though calling murder and rapine to their aid—to war successfully against what has within itself the seeds of divine progress.

"A man named Edward Matthews, who keeps a livery stable in the town of Carthage, carried us, on the afternoon of Wednesday the 20th ult., about twenty miles, to Nauvoo. On this little journey we passed over the general route on which Joseph and Hyrum and

their company last rode in the life of the Prophet and Patriarch; and upon which that solemn and woeful funeral cortege returned. The only changes made from the original route are those occasioned by the laying off of the road upon section or quarter section lines. But its usual direction is the same as it was forty years ago. I recognized many fields formerly owned by the Saints, with their half fences upon ditch banks; and bearing many monarch trees which had been planted by the Saints. We passed by the farm of the Prophet Joseph Smith. All these lands are now under a high state of cultivation; filled with vineyards, orchards and meadows. As we traveled Mr. Matthews entertained us with remarks upon the country and its former and present residents. Among other things we learned from him that Tom Sharp, of mob infamy, is now editor of the Carthage Gazette, and is a member of a law firm making pretensions to respectability.

“We crossed Casper Creek and entered Nauvoo on Parley Street, turning from there to Mulholland. Near the southeast corner of the Temple Block we saw a tavern bearing the sign ‘Temple House, kept by Valentine Laubersheimer.’ We put up at this place of entertainment; but before we could bring our minds to think of food or rest, we visited the site where once stood the beautiful Temple. Of the stately structure not one stone was left standing upon another. The pollution of man has done its work, and melancholy and decay now abide amidst the scattered fragments. After a long walk we returned to our hotel, and for the first time in forty years I ate, drank and slept in the City of Nauvoo. Alas! the old home of the Saints, once



so great, so lovely and so dear; but now fallen into desecration and decay!

“The early morning found us abroad. Our first visit was, of course, to the Temple Block. The place is occupied by stores and houses. We met a Mr. Reinbold, the present possessor of a portion of the block, and proprietor of a mercantile house located thereon. He consented to act as our guide and informant, and to take us with a vehicle about the place. His store is standing very near the spot where was the entrance to the Temple premises in former times; and his stable yard in the rear of his warehouse extends so far upon the sacred site as to include the well which supplied the water for the baptismal font. The basement has all been filled in with debris, up to the level of the surrounding surface, and the well has been walled up with stones from the Temple. Cattle and horses are watered there daily. We drank from it and found the water clear and delicious to the taste. We filled a bottle with the crystal liquid and brought it home, that others might partake of it. That which we have remaining of it still retains its purity and sweetness.

“It was within my recollection that the Prophet had caused the building of a stone burial vault at the south side of the Temple block where were to be buried the bodies of his family. We sought out the spot and found the vault included within a building and used for a wine cellar.

“We next proceeded to the lot where I built a brick house of two stories in 1843. We drank at the well that I dug. We plucked locust seeds from trees that I planted more than forty years ago. We picked

bits from the moss-covered, crumbling pickets that I shaped with my own hands when I was in the flush of young manhood. I well remember that when I built the fence it was extremely difficult to drive a nail through the hard wood. But today the oaken and maple shafts can be shattered by the fingers of a child. Some of the trees on this old place had been cut down, and upon the stumps still standing I traced the annual rings showing two score years of growth. The house itself was gone. A small shanty stood in its place, surrounded by lilacs in full bloom. The old well curb remains, but the water has been polluted and is offensive to the taste. A man named Hanaska now lives upon the place with his wife and child.

“At the corner of White and Durfee streets we found the lot that once belonged to my uncle Willard Richards. In it he had buried the body of his wife Jennetta. The property came into the possession of the father of our acquaintance, Mr. Reinbold. By him the house was torn down and a new one erected, partly upon the old foundation. In extending the residence beyond the old foundation walls the coffin containing Aunt Jennetta’s body was discovered. Both casket and corpse were in a good state of preservation, and were removed to another portion of the premises. Within the house I found that the cellar walls and doors with their old-fashioned knobs, were the same as I remembered them in the early days. This place had a peculiar interest to us, for it was in the old house of Uncle Willard that I wrote, under his direction, many chapters of the history of the Church, which abide now in the volumes of our Historian’s Office.

We found the former residences of Presidents Brigham Young and Heber C. Kimball; both in a tolerably fair state. In the front of Brother Heber's house, remains the stone placed there by him, bearing his initials and the date of construction.

"The Seventies' Hall was once a very handsome structure, built of brick to a height of two stories. It has been reduced, and is now a one-story school house. I talked with the lady teacher for a few moments and learned that the old seats, with the original numbers on them, had been loaned out to the religious worshippers of other denominations, as they were not needed in the room, which had been fitted with desks more suitable for school purposes. The house itself shows marks of age, though it appears reasonably sound, and may stand for many years.

"After this, we went down to Joseph's brick store, the place he had sanctified by his presence, by his ministrations, and by the promulgation of some of the grandest principles ever given of God to lead mortality unto the higher life. Upon the upper floor of this building were the well-known large room and Joseph's office, consisting of two apartments. Here were prepared the political doctrines contained in 'Views of the Powers and Policy of the General Government, by Joseph Smith;' and his letters to Henry Clay and John C. Calhoun. Here he received the revelation on the eternity and plurality of the celestial marriage covenant. Here was organized a Council of the Kingdom, and here, when the Spirit prompted him that his life's work was drawing to a close, and when he saw that his earthly days might be ended before the com-

pletion of the Temple, he called a chosen few and conferred upon them the ordinances of the holy endowments, so that the divine treasures of his mind might not perish from the world with his death. Even bricks and stones are made sacred by such associations; and my mind has often dwelt upon this place with a feeling of sublime reverence.

“An extension has been built upon it, wherein hogs are slaughtered in the killing season. The store proper is filled with barrels in which pork is salted and packed. The rooms which had once been the private offices of God’s chosen messenger are occupied by a young man who covers hams with paper and canvas. This structure had once echoed the footsteps and the voices of men whose deeds and names are immortal. It was then redolent with the air of divine whispers. Men came and listened to the words of the Almighty from the mouth of his chosen Prophet and carried away the grand message for the redemption of waiting thousands. Today, alas! it gives back the hoarse cry of the slaughterers! its floors drip with blood; it has the odor of a charnel-house.

“We went our way in sad thought. We were in a fit frame of mind to visit the Nauvoo Mansion, associated with solemn funeral recollections that will continue until death in the minds of the early Saints. For it was in this house that the bodies of Joseph and Hyrum were brought after their cruel martyrdom at Carthage, to be viewed by thousands of weeping Saints. That was a terrible hour of sorrow, when for a moment the cloud of destruction and death seemed ready to burst upon the devoted city and engulf all its right-



eous inhabitants in the irresistible torrent. In those days the house was chaste and beautiful. Now it appears to be given over to dirt and decay. Probably it has not been touched by paint since the expulsion of the Saints. The clap-boards are falling loose, and repairs or a desertion of the house by human inhabitants will soon be necessary. About it stand lilacs and other shrubs, whose beauty and fragrance are the only pleasant features. We knocked at the door, but met with no response. Wandering to the rear of the Mansion, we met a woman who was boiling soap. We politely solicited the privilege of entering the structure for a moment, but the favor was peremptorily refused. No inducement that we could offer would win consent; and we were compelled to depart with our hope of an interior view unrealized.

“Mr. Reinbold carried us to the house of a gentleman to view a collection of carved stones taken from the Temple. These are kept in view and exhibited to hundreds of people who annually visit the place. The great fire considerably softened and split the rocks, but the devices upon them are quite legible and easily traced.

“We visited the upper stone house, the steamboat landing in former days, and found it much dilapidated. It is now used for open warerooms. Upon the old foundation in the rear, stands a frame which has been removed since the Prophet’s death from its original location on the corner opposite the Mansion. Every plank in the little structure is sacred. Forty-one years ago this month of June, when Joseph was about to depart for Carthage, to give his life for the cause and

seal his testimony with his sacred blood, he stood upon this frame-work, so that he might have a commanding station from which to address the thronging thousands who came to hear his words. From this improvised platform he made his last public speech. He felt that the cup had been prepared for him, and that to make the sacrifice ordained, he must drink it to the fatal dregs. His voice did not falter. He stood erect and undaunted. His eyes flashed defiance to the powers of darkness, and devotion to the holy cause. Here he called upon the thunders and lightnings, earthquakes and tempests, sea waves and pestilence to come forth from their hiding places and bear witness to the truth of his ministry among the children of men, and to avenge the fate to which he was being carried.

“After this we were driven to the Nauvoo House. Of all interesting edifices in the city this claimed our longest attention. It was commenced by the direct command of God, given to the Prophet Joseph Smith in the great revelation of January 19, 1841. All my brethren and sisters familiar with the beautiful city in its days of grandeur, will readily recall the beginning of ‘the good house for the weary stranger who should come from afar to lodge therein, in health and safety, while he should contemplate the word of the Lord.’ The building was designed to be an L shape. In its southeast corner stone Joseph himself deposited the original manuscript of the Book of Mormon and a copy of the revelation commanding the erection of the house. It was in the completed portion of the edifice—that is, the angle at the junction of the two wings of the L—that Emma Smith took up her abiding place after

the death of her husband, the martyred Prophet; and it was here that she dwelt during the latter years of her life. Subsequent to the expulsion of the Saints, she married Major L. C. Bidamon who survived her and still lives in the house. We registered in a book kept for the purpose of preserving the names and addresses of the numerous visitors. We sat down and ate in the house, at the same table where Emma and the children of the Prophet had partaken of food numberless times.

“Our host engaged readily in conversation, remembering with perfect distinctness many of the events in the history of the Saints at Nauvoo. He was conversant with most matters pertaining to their early days and wanderings, as well as their career since the enforced exodus from cruel civilization into the less inhospitable desert. During the continuance of dinner we talked with perfect freedom. We were informed that Tom Sharp, one of those indicted for the murder of the Prophet and Patriarch, had been consulted in the publication of a history of Hancock County, from its earliest settlement down to recent date. Of course, in this volume the Saints come in for a full measure of misrepresentation; for we can readily judge what statements would be made on the authority of such a character. But the book has largely failed of its object. It is so filled with gross inaccuracies, readily detected by old residents, that it is not received with any degree of popular favor or credit in that vicinity.

“We were directed to the graves of the family, on the lot where stands the private residence of the Prophet Joseph. Here are buried Emma, Mother Lucy

Smith, and others of the name, bearing relationship to God's chosen ones. It is a delightful location with peaceful surroundings, and seems a fitting place for the repose of bodies which knew little but unrest, anxiety and persecution during life.

“Returning, we spent some time at the Nauvoo House. Recently there has been sold a portion of the property immediately adjoining the house and including the southeast corner of the foundation. This involved the tearing away of that portion of the incomplete structure and the finding of its sacred contents. Within the corner was found a box composed of stone, with a lid of similar material, sealed together at the seam with molten lead. This receptacle was opened and found to contain the priceless manuscripts placed there on the second day of October, 1842. Sister Sarah M. Kimball was permitted to bring away a portion of the manuscript, in 1882, part of which is in possession of President Joseph F. Smith. (See Volume V, Contributor, page 366.) It is probable, also, that some other portion of this writing may have found its way into the possession of other people. We were quite willingly shown all that remained of these manuscripts and other relics that had been deposited by the Prophet. They consisted of a silver half dollar, coined in 1840; a revelation, and the remainder of the manuscript of the Book of Mormon. This latter was in two lots, the first commencing with the fifth verse of the fifteenth chapter of the First Book of Nephi, and ending with the thirtieth chapter of the Second Book of Nephi; the second commencing with the nineteenth or twentieth verse of the second chapter of Alma, and ending with



the sixtieth chapter of the same. The coin seems to have suffered no abrasion since it came from the mint, and it is a little dull in color. The manuscript of the revelation consists of sixteen pages, with two leaves for a cover, and is held together by a piece of ribbon. All these sacred writings are inscribed upon foolscap paper of half a century since, apparently without lines. The paper is yellow with age and from the moisture sweated from its own hiding place. It is brittle to the touch. Many of the leaves crumble like ashes and some are broken away. It is necessary to handle them with the utmost care. The writing is faint, and illegible on many continuous lines, but fragmentary clauses and even whole verses are occasionally discernible. All these writings from the original manuscript of the Book of Mormon are supposed to have been made under the dictation of Joseph Smith, by the hand of Oliver Cowdery. Those who profess to have recollection claim that this is the case; and men acquainted with Oliver's handwriting are quite certain that they recognize in these momentous relics his characteristic penmanship.

“When they were placed before our eyes we gazed with rapture and reverence upon them. Our hands trembled as we touched the frail edges of the leaves across which the well-beloved Oliver had traced the divine words coming from the Prophet's mouth. We thought how Joseph himself had put these things in their hiding place, undoubtedly by the admonition of the Spirit, when no one without divine prescience could have foretold either his fate or that of the writings. How his great heart must have throbbed as he committed

these words of the chosen recorders of old and these utterances of the Lord Almighty to their resting place. And how well the inanimate stone kept its sacred trust!

“When the proprietor saw the profound interest with which we regarded these things, he spoke about them with great respect and generosity. We talked with him upon the subject of the writings at considerable length, and through his courtesy, when we came away, we brought with us all the manuscripts and the coin, and have them now in our possession.

“We took a last lingering look of sorrowing love at the remains of the City of Joseph, once so beautiful, now so sad and desolate. Once Nauvoo had beauty, wealth, power, righteousness. Fifteen thousand people dwelt in the city and its environs. It seemed that it might become the glory of the whole earth; a fit abiding place for the favored ones of God. Today its population has dwindled to a sixth of its former number. Its name is not found upon the common maps. The railroads and telegraph lines shun it as men do a plague spot. The people who came to Nauvoo after the Saints had been pillaged and driven forth, found themselves, with comparatively no expenditure of toil or wealth, the inhabitants and proprietors of a city of great facilities in a region of unsurpassed fertility. It is not too much to suppose that they dreamed of an inland metropolis and capital. But they have been sadly disappointed. Progress died in Nauvoo when the enemies of the Saints drove them across the Mississippi in the hope of expatriating them. The new-comers could not even preserve the Temple for a show. It had completed its mission; it had been visited by the Holy Ones in

ministry unto chosen Israel. And now it has vanished from the face of the earth.

“When we left Nauvoo our tour was almost ended. We had but one more visit to make before starting on the direct homeward journey. This was to Richmond, Missouri, the dwelling place of David Whitmer, and the burial place of Oliver Cowdery. Mr. Whitmer was in excellent health and spirits, considering his advanced age; he having passed the allotted period of man’s life more than a decade since. He renews with undiminished vigor the testimony which will make his name undying in our Church history. About a third of a century since, in February, 1849, Oliver Cowdery visited him in the endeavor to induce him to come back to the fold, as Oliver had done. But without avail. Oliver died during this visit, on the third of March following, and was buried in the old Richmond cemetery.

“We left Richmond on the 22nd of May, and reached our home in Zion on the 25th.”

## CHAPTER XXI

### GENEALOGICAL AND TEMPLE WORK

Temples and Their Purposes—Salvation for the Dead—Genealogical Research—The Richards, Dewey, Comstock and Snyder Genealogies—Franklin's Vicarious Labors—Records Obtained for Others—The Utah Genealogical Society—Divine Manifestations in Temples—Spirit of the Work.

The Latter-day Saints are a temple-building people. In the ninety-four years that have gone by since the organization of the Church, they have reared eight large and beautiful temples—one in Ohio, one in Illinois, four in Utah, one in Hawaii, and one in Canada. Others, begun or projected by the Saints, were not completed, owing to their persecutions and drivings. The largest and most stately of the structures named is the great Temple at Salt Lake City. It was commenced in 1853 and finished in 1893, at a cost of more than three million dollars.

In these sacred places holy ordinances are performed for the benefit of the living and the dead. A brief discussion of the principle involved will here be in order.

Our Father in Heaven, possessed of all knowledge and of infinite wisdom, is a kind and loving Parent, anxious to bless and save even the most wayward of his children. "For this is my work and my glory," He declares—"to bring to pass the immortality and eternal life of man." With that end in view He revealed the Everlasting Gospel, upon which the eternal welfare of the world depends. He has given to all men their agency, their freedom of choice between good and



evil, and has further provided that there shall be, after the resurrection, a final day of reckoning—a day of judgment, when all must give account for the deeds done in the body, and be assigned to the places for which their works have fitted them. Before that day, however, all will have an opportunity to hear and to accept or reject the principles of the Gospel. Those who do not have that opportunity in the flesh, will have it in the spirit. In other words, the Gospel will be preached to them in the spirit world. (John 5:25; 1st Peter 3:18-20; 4:6.)

The Author of Salvation, who gave his life to make these principles effectual unto the great purpose designed, requires that all to whom the Gospel comes, and who manifest faith and repentance, shall be baptized by his authorized agents in the manner that He has specified—that is, by immersion in water, to be followed by spirit baptism, or the giving and receiving of the Holy Ghost. This constitutes an initiation into the Church of Christ. It cleanses, illumines and enlarges the soul. It is a universal requirement, laid upon all capable of comprehending and putting it into practice.

And it applies to the dead as well as to the living. Those who do not have the opportunity of performing this and kindred ordinances while in mortality, and who believe and repent in the spirit world, may have the work done for them in holy temples built for the purpose here on earth. (1st Cor. 15:29.)

Hence the rearing of such structures by the Latter-day Saints, and the interest taken by them in this sacred vicarious labor. Hence, also their zeal in search-

ing for the genealogies of their ancestors—"for we without them cannot be made perfect, nor can they be made perfect without us." So says the Prophet Joseph Smith.

Genealogical research and temple work are not, therefore, a waste of time and effort, as some might suppose. The study of history in general and of individuals in particular is of material value to the investigator. Later generations can profit by the experience of their progenitors, and a knowledge of their own inheritance is also worth while. In the temples our attention is directed from material things to the future spiritual life, and a rich outpouring of the Holy Spirit is enjoyed in these sacred places. Moreover, the work performed for others, through love and without hope of compensation, tends greatly to strengthen the bonds of affection between kindred and friends, and provides an unparalleled opportunity for the development of the best part of human nature. Unselfish service, actuated by love, is the very essence of true religion. The justice of its provisions, its universality, reasonableness and scriptural foundation, all contribute to establish the divinity of this temple work.

To Franklin D. Richards, filled with an unbounded love for his kindred, living and dead, and a kindly regard for humanity in general, the principle of salvation for the dead was most appealing. Fired with a holy zeal in behalf of the departed, such as needed the help that he was in a position to render, he devoted a great deal of the best part of his active life to this important labor.

As early as 1855 he assisted the Rev. Abner Morse,

of Boston, in the preparation of a genealogy of the Richards Family, furnishing not only the data relating to his own branch thereof, but also several well-written biographies of its more distinguished members. This work was published in 1861.

Later he assisted in preparing for publication his own family's portion of the Dewey genealogy. Of that family, it will be remembered, his mother was a descendant, and from it he derived his middle name. Incidentally it may be said that Admiral George Dewey was a member of this same family.

In the year 1880 Franklin D. Richards, accompanied by members of his immediate family, made an extended trip through New England to obtain data on the Richards, Dewey, Comstock and Snyder genealogies. Family, church and cemetery records, including tombstones, were examined, and living members of these families consulted. This material was woven into a genealogy of 1330 names, prepared in accordance with the latest standard system.

Grandfather Richards early began temple work for his dead ancestors. In his journal, under date of November 23, 1885, he notes that he had had 2,801 members of the Richards family and those who had intermarried with them, baptized for and properly recorded in his family record book. He also had baptisms performed for over fourteen hundred of the Dewey family, for over four hundred of the Comstock family, and for many of the Snyder family. The last fifteen years of his life saw these numbers greatly increased, for his interest in the work grew as he advanced in years.

Many of the Saints could not proceed with the

temple work for their kindred dead, because unable to procure their family records. Grandfather devoted a great deal of time in searching for printed genealogies for such, doing this entirely out of love for the work and with no thought of financial remuneration. During one year alone—1872—he obtained genealogies for the following named families: Herrick, Human, Hyde, Bird, Clark, Rice, Redfield, Haight, Preston and Cook. All these are printed records extending from their American emigrant ancestors down to that time. He continued this work for many years, thus filling the hearts of multitudes with joy at being able to officiate for their dead, and causing, it may well be assumed, untold rejoicing in the spirit world on the part of those for whom the service was to be performed. How great, therefore, will be his reward, and how splendid the welcome he must have received from his kindred and the hosts assisted by his unselfish labors, when he passed to the Great Beyond.

With the completion of four temples in Utah the demand for genealogical information became so great that he invited a number of prominent members of the Church to meet in his office, to consider ways and means to assist the people in obtaining their genealogies. At this meeting, on November 13, 1894, the Utah Genealogical Society was organized; its purpose being purely benevolent, viz., to collect, compile, establish and maintain a genealogical library for the use of its members, and also to be educational in disseminating information regarding all such matters. The Society grew rapidly. In 1921 there had been issued 3,100 life memberships and 6,512 annual memberships. The li-



brary, consisting of more than eight thousand volumes, including nearly every nationality, occupies well lighted and commodious rooms on the top floor of the magnificent Church Building in Salt Lake City. Franklin D. Richards, the founder of this society, was also its first president. It is a credit to the Church, and will stand as a monument to the memory of the man through whose instrumentality it was established. Large numbers of people are availing themselves of the valuable information to be procured through this channel, and thus the work for the dead has been given a great impetus.

We have seen how Apostle Richards assisted in the construction of the Nauvoo Temple, and performed ordinance work therein. It may here be noted that he was a member of the building committee of the Logan Temple, and participated in the dedication of the St. George, Manti, Logan and Salt Lake temples.

Speaking of the dedication of the Manti Temple (May 21, 1888,) he says:

“When we dedicated the Temple at Manti, many of the brethren and sisters saw the presence of spiritual beings, discernible only by the inward eye. The prophets Joseph, Hyrum, Brigham and various other Apostles that have gone, were seen, and not only this, but the ears of many of the faithful were touched, and they heard the music of the heavenly choir.”

The spirit of temple work is beautifully set forth in the following excerpts of a discourse delivered by him in the Logan Tabernacle, the day after the dedication of the Temple at that place:

“The temples, the houses of our God, when accept-

ably dedicated, become to us the gates of Heaven. They are esteemed most holy unto the Lord of all places upon the earth; therein the faithful approach nearest unto God and obtain the greatest fellowship and inspiration of the Holy Spirit. While in the Temple with the chief authorities of the Church, the impression was irresistible that the fellowship of the heavens was near us, that our Savior was near us, and his Spirit was abundantly manifested in the midst of the congregation. We felt that our ancient fathers, Adam, Noah and Abraham, who, the revelations inform us, have entered into their exaltation and sit upon their thrones, were all earnestly interested in our offering.

“When we go to the Temple let us go to meet the Lord, forget the cares of the world, and feel as Jacob did when he slept on the stones and said that it was none other than the gate of heaven. In these sacred places you will feel as though the spirits of the dead are around you, guarding, directing and aiding you. Then you will begin to think of holy things, and when you return to your homes the good feelings of the Temple will go with you to your firesides and neighbors, and the fragrance of heaven will come to be shed abroad, and others will want to go there that they may be like unto you, and enjoy similar blessings. And you will dream and hear the voice of the dead, and the sweet whisperings of the Holy Spirit will tell you what to do. And the heavens and the earth will be bound together. Death will lose its terrors. You will find that you have more relatives in heaven than on earth, and in old age you will want to pass away, that you may rejoice in their companionship.”

## CHAPTER XXII

### LAST YEARS OF HIS LIFE

Franklin D. Richards Church Historian—Bancroft's History of Utah—President of the State Historical Society—President of the Twelve Apostles—Utah Pioneer Jubilee—The Tithing Reform Movement—Illness and Death—Funeral and Interment—Eulogies by George Q. Cannon, Edward W. Tullidge, and Orson F. Whitney—The Author's Tribute to His Grandsire.

The death of President John Taylor in 1887, caused the advancement of Wilford Woodruff to the Presidency of the Church. He was sustained in that exalted position at the General Conference held at Salt Lake City in April, 1889. At the same time Franklin D. Richards succeeded Wilford Woodruff as Church Historian, April 7th being the date of his appointment. As stated elsewhere, he had been the Historian's Assistant for five years prior to that time.

The high value of accurate records has been thoroughly recognized by the Church from the beginning. Such able men as Willard Richards, George A. Smith, and Orson Pratt had preceded Wilford Woodruff and Franklin D. Richards in the responsible office of Church Historian, an office held by the latter until his death, about ten years later.

Hubert Howe Bancroft, while writing his elaborate history of the Pacific States and Territories, including the Territory of Utah, applied to the presiding authorities of the Church for data pertaining to this commonwealth. The Church archives contained a vast amount of valuable material relating to Utah and the West, and

there was a man in the Historian's Office who was not only a great reader, but had extensive personal knowledge of the matters that were to be written about and published. That man was Franklin D. Richards. He was therefore assigned the duty of conferring with Mr. Bancroft, and furnishing such information and assistance as might be desired. Grandmother Richards accompanied her husband to San Francisco, where they spent much time aiding in the furtherance of this important undertaking. An unprejudiced presentation of the subject resulted.

Some years later the Utah State Historical Society was founded, its membership comprising "Mormon" and non-"Mormon" representative citizens. Franklin D. Richards was its first president, and he so remained from the time of the society's organization, December 28, 1897, to the day of his death.

After President Woodruff's demise, and President Lorenzo Snow's elevation to the place thereby vacated, Franklin D. Richards succeeded to the Presidency of the Council of the Twelve Apostles, a position held by him during the remainder of his days. He came to it on the 13th of September, 1898.

At the opening of the new year—1899—Elder Charles W. Penrose, who had been for several years the Assistant Church Historian, was called by President Snow to resume the place he had formerly occupied as editor-in-chief of the *Deseret News*. This change made it necessary for President Richards to dispense with Brother Penrose's efficient services in the Historian's Office. Bishop Orson F. Whitney, who, after the issuance of the Bancroft work, had written,



by appointment of the First Presidency, the History of Utah in several large volumes, and was also the author of other literary works, was called by President Snow, with the hearty concurrence of President Richards, to assume the duties that had devolved upon Elder Penrose. Bishop Whitney continued to be Assistant Church Historian until April, 1906, when he became a member of the Quorum of the Twelve.

The Utah Pioneer Jubilee (July, 1897), a mammoth affair of five days duration, commemorating the advent of the first settlers into Salt Lake Valley, had drawn freely upon the archives of the Historian's Office for data connected with that important event, thus entailing considerable extra work upon the Historian and his office force. This, in addition to his general duties as President of the Twelve and President of the Utah Genealogical and Historical societies, weighed very heavily upon him, for he was then in his seventy-seventh year. Still he kept at his post, made his regular daily trips back and forth between Salt Lake City and Ogden, and was faithful in the discharge of every duty. It was not until President Snow's administration was well under way that President Richards' health began to fail.

We come now to the great Tithing Reform movement, in which he played a prominent part, one destined to be almost the last of his public activities in the flesh.

The harsh experience meted out under the oppressive enforcement of the anti-polygamy laws, culminating in the escheatment of the property of the Church, left it deeply in debt, and it became necessary to issue

bonds to the amount of a million dollars to enable it to meet its pressing obligations. But this could afford only temporary relief, and must needs be followed up by something more fundamentally decisive, in order that the relief might be permanent.

It was this situation that brought forth the Tithing Reform movement, to which reference has just been made. In May, 1899, President Snow and others of the General Authorities, including President Richards, went to St. George, in the extreme southern part of the State, and there launched the movement in question. After a spirited public meeting at that point, they returned northward through many of the Stakes of Zion, holding similar meetings and making the subject of tithing the main theme of their discourses. The people were promised that if they would obey this law of the Lord, they should be prospered in their business affairs, in their flocks and herds, and the Church would be relieved of its burden of debt. Multitudes of willing hearts responded to the appeal, an era of prosperity dawned, and in a short time the Church bonds were redeemed.

President Richards labored so zealously in this great revival, for a fuller and more faithful observance of the Law of Tithing, that his family and friends feared he would break down under the strain. His silent reply to their expressed solicitude—a reply written in his journal—was to the effect that he had never learned to shirk his duty, and must continue along this line to the end. The trip to St. George, undertaken when the weather was exceedingly warm in that section, told severely upon him, and before the

presidential tour was completed, he suffered an attack of nervous prostration and was forced to return home. The last visit made by him in the discharge of his apostolic duties was to the Bear Lake Stake conference.

Failing to make any visible progress toward recovery, and thinking that the climate of the Pacific Coast might be beneficial to him, he went to California, but receiving no benefit from the change, soon returned to Utah. Gradually he grew weaker, until the ninth day of December, 1899, when he peacefully passed away at his home in Ogden. Surrounding him when his spirit took its flight, were his faithful wife Jane and several other members of his immediate household.

The funeral of this great and good man took place in the Ogden Tabernacle, and was attended by Presidents Lorenzo Snow, George Q. Cannon and Joseph F. Smith, also by the Apostles, the Stake and Ward authorities, and a large concourse of people, including many leading officials of the City, County and State.

The service was comforting and soul-inspiring, especially to the family and intimate friends of the deceased. The eulogies pronounced upon him by the several speakers were sublime in their delineation of his character and worth, and the exalted place held by him in the hearts of all.

The interment took place in the family lot in the Ogden Cemetery, where a marble monument, surrounded by an iron fence, enclosing a well-kept lawn and a profusion of ornamental shrubs and flowers, marks the last resting place of his remains.

President George Q. Cannon, who had been asso-

ciated with President Richards in the highest councils of the Church for more than forty years, published the following editorial in the "Juvenile Instructor," shortly after the death of his brother Apostle:

"In the death of Franklin Dewey Richards, President of the Twelve Apostles, which sad event occurred in the early morning hours of Saturday, December 9th, the Church of Jesus Christ of Latter-day Saints loses a valued and valiant representative. He has been identified with it during practically the entire period of his long life, and has been diligent, ever since his youth, in seeking to promote its welfare. As missionary, as counselor, as writer, as preacher, as historian and as Apostle, he has labored in a busy field, his zeal and industry continuing to the end. To the soundness of his judgment, the purity of his character, the kindness of his heart and the excellence of his gifts as speaker and writer, he added also a most amiable and engaging personality. He was indeed a lovable man—suave, affectionate, and full of generosity and forgiveness. A notable trait in him was the invariable charity with which he spoke of others. During all our long and intimate acquaintance with him we do not remember a single instance where he spoke unkindly of any one. He was always gentle and generous, even in referring to an enemy—and if his words may be taken as an indication of his heart—as in the case of most people they may be—he was not one who at any time assumed or desired to pass judgment upon others. If he could not speak well of a person, he did not speak at all; and whoever thought to please him by harsh criticism or fault-finding or evil-speaking of others, and perhaps



expected to obtain from him an endorsement of the views expressed, was certain to come away disappointed. More than almost any other man we ever met, he possessed and displayed this admirable quality. It was one of his most striking characteristics, and is one so desirable that we wish to make it prominent as an example for others to follow.

“His devotion to the cause of God, his uprightness of character, and his spotless purity all his life, have marked him as a true and noble man among the children of our Father. He loved his fellowmen, and was untiring in his labors and constant in his desires for the progress of humanity. The value of the example and influence which the life of such a man exerts upon a community cannot be estimated. Every good person who knows him is made better by the acquaintance; even the wicked are compelled to admit his fine qualities, and must at times feel to profit from his goodness. So it is that the world is better for his having lived. The Church to which he gave his adherence in his young manhood, and whose welfare he sought all his days, will miss his sterling qualities, and the Saints will mourn the loss of his genial presence and his fatherly kindness. But he has earned his rest, and his memory will live in affection and honor in the hearts of the Saints forever.

“A sketch of President Richards’ life and character—one of the series entitled ‘Lives of the Apostles’—will appear, with one of his latest portraits, in Number Four of the next Volume of this magazine. We omit at this time, therefore, any detailed particulars as to his eventful history and life’s work. But we can-

not forbear this tribute to his goodness and his worth; nor pass unemployed the opportunity to hold him forth as one of the best and brightest lights of this generation of mankind—a pattern of humility, gentleness, purity and righteousness which no one can study without pleasure nor follow without benefit.”

Edward W. Tullidge, who became intimately acquainted with President Richards while they were in the British Mission, published the appended article in his magazine, many years before Grandfather Richards passed away:

“As an Apostle, Franklin merges into his exalted calling all the ardor of his youthful ministry; upon the open pages of his Apostleship are written the words: ‘To follow Thee steadfastly and humbly, my Savior!’

“As a student of law he sought its majesty and avoided its chicanery. This principle he maintained in expounding the law in his court and to his sons.

“As a legislator, he was discriminating and sagacious—drawing from a well of thought and knowledge, wisdom and equity.

“As a judge, he carried ‘in one hand chastisement—in the other, mercy.’

“As a soldier, in his brief experience, he evinced the courageous and patriotic characteristics of his ancestors.

“As a scholar, he has outstripped the majority of collegians. Wherever his lot has been cast, books have been his constant companions; and he has compared their lessons with his own clear observation of men and

things; until today, for general information, he is probably the peer of any man in the Church.

“As a humane and courteous gentleman, he is the delight of his acquaintances. His politeness is not a mask; it is the reflection of his tenderness of soul. His kindness shows best and greatest when most needed by the recipient. His is the simple grandeur which has to place no cruel guard upon its own dignity, but can stretch down from its shining height to lift into its pure air the unfortunates of the earth. He has never felt the fear that he would sully his own goodness in the public gaze by giving sympathy and aid to those who are struggling against adversity—no matter whether their fate has been wrought by their own follies or by innocent misfortune. There may be among this people, men who are more distinguished, men who are more exalted—more self concentrated, men who are greater politicians and orators; but this biographer ventures the assertion that there is not the man who has in his heart more real goodness than has Franklin D. Richards.

“But the man has one conspicuous weakness. He is not what the world calls a financier; for with his opportunities he might have been almost a money king, and yet he is a poor man. He has been lacking in selfishness and in personal aggressiveness; he has been deficient in a desire for personal or family financial aggrandizement; which desire, though very estimable, is somewhat likely to detract from successful labor as a simple, modest proclaimer of the word. Franklin has always been able to manage with ability and integrity such financial affairs of the Church as have come

within his purview; but he has not schemed for himself. Wealth is great and useful. We all acknowledge its power, and most of us kneel before it. But, after all, it is refreshing occasionally to encounter a man who would never allow money-getting to stand for an instant between him and his soul's devotion to the everlasting gospel. With this in view, Franklin's great weakness may be deemed to be a monumental virtue."

The following, from the pen of Apostle Orson F. Whitney, published soon after the death of President Richards, treats of his life and character from another angle:

"Emerson, in one of his most beautiful sentences, says: 'It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of his character.' This golden utterance is eminently descriptive of the subject of this eulogy. No man better exemplified that independence of character so justly lauded by the American poet-philosopher, than President Franklin D. Richards. In all his wide and extended intercourse with men of all classes and conditions, through a missionary experience of thirty years on both hemispheres, and in all his subsequent career as a civic and ecclesiastical officer, constantly in touch with persons of all varieties and grades of opinion, he never swerved from the straight line of conviction marked out for himself, or rather, marked out for him by the Almighty when he enlisted in His service. Politic and prudent he might be, but never false to principle. His virtue was not of the cloistered kind. He



mingled with men and came in contact with the world, but he maintained his independence, his faith in God, and his integrity was untarnished and unshaken.

“His faith—as remarked by one speaker at his funeral—was ‘strong enough to stand alone.’ He had confidence in the principles that he professed; he believed they could pass through the fires of hell unscathed, could survive ‘the wreck of matter and the crash of worlds.’ At the same time he was for carefully guarding the young and inexperienced against the wiles and ways of evil. He read much, read everything good, in science, in history, in religion. He was a thorough convert to that divine teaching of the Prophet Joseph Smith: ‘Seek ye out of the best books words of wisdom; seek learning by study and also by faith.’ He held with the Prophet that ‘the glory of God is intelligence,’ and he was not afraid to bask in its light and warm himself in its rays; knowing as he did that those rays of intelligence, though reflected from many prisms, could have but one real Source. Huxley, Darwin, Spencer, Tyndall, and other scientists and philosophers, whose choicest works adorned his library and were read by him with profound respect for the learning of their authors, only confirmed him in his faith as a follower of Jesus Christ and a convert and disciple of Joseph Smith. He contended for the necessary harmony of true religion with true science, and only cast away what he considered as dross.

“He was liberal in his ideas and in his actions. He would persuade men to do right, but never, never coerce them. Charitable to all and speaking evil of none, if men misjudged him he bore it patiently, know-

ing that time and justice would vindicate him, and being content to leave it to their arbitration. During his last illness, even when sickest, he never complained, and when asked concerning his condition, would invariably answer, 'comfortable, comfortable;' though the loved ones about him knew that it was to allay their anxiety that he thus replied, and that the comfort he referred to was more of the mind and heart than of the body.

'Endurance is the crowning quality,  
And patience all the passion of great hearts.'

"Perhaps no man in this community ever exemplified to a greater degree these sublime qualities than the man whose honored name stands as the caption of this article. If there were nothing else in the character and career of Franklin D. Richards to entitle him to the distinction of greatness and nobility among his fellows, these grand qualities would suffice, for he was pre-eminently a patient man, a meek man, one who endured much and was faithful to his principles and convictions.

"But he was also one who achieved much, and will long be remembered for the noble works that he performed, not only within the State, but in lands far distant from this, where he wrought with mighty zeal and marvelous success in the interests of the sacred cause to which he had consecrated his life. As an Apostle of the Church of Christ through a full half century; as a member of the Utah Legislature, a regent of the University, Brigadier-General, Probate Judge, Church Historian, President of the State Genealogical and Historical societies, and finally as President of the Twelve

Apostles, he labored in every capacity with intelligence, wisdom and zeal, and carved out a name and fame that will be as lasting as the archives and records of the Church and Commonwealth that he so faithfully served."

These glowing eulogies, by three of Utah's most distinguished writers, are not only beautiful, they are absolutely true—every word.

A genuine affection for all of our Father's children, and the absolute conviction and knowledge that he was in the service of God, caused this man to devote himself throughout a long and eventful life to the service of the Master. His espousal of the divine cause cost him and his family physical pain, mental agony, privation and hardship, the outgrowth of bitter persecution; and frequently required his absence from home and dear ones for years at a time. But his faith was ever strong, his integrity unbroken, and he remained loyal and steadfast to the end.

Grandfather Richards was a refined and cultured gentleman—through and through a genuine good man. His home life was ideal. Mild and patient, gracious and affectionate, he radiated love and peace on all around. Tender in his solicitude for his family, a devoted husband and father, he was likewise a friend to all who came within the sphere of his influence.

He possessed the spirit and power of his calling as an Apostle to a remarkable degree. An efficient executive, ably managing the affairs of the Church abroad, he was also a great defender of the faith, and was recognized as one of the foremost authorities on the doctrines and history of the Church. He brought

hundreds into the fold, and made countless thousands rejoice in the inspiration of his spoken and written word.

“There is joy in the presence of the angels of God over one sinner that repenteth.” How great, therefore, must be the joy over the large numbers that Franklin D. Richards brought to repentance, and how rich will be his eternal reward in the glorious Kingdom of our Heavenly Father.



## APPENDIX

### LATER LIFE AND OBSEQUIES OF JANE SNYDER RICHARDS

Much of the life of Grandmother Richards is incorporated in the foregoing biography of her husband, whom she survived. In order to round off the record and make it more complete, a few additional facts are here presented.

Jane S. Richards was a true and noble wife, a devoted mother, and a splendid leader in charitable and humanitarian works. The same tenderness and devotion that she manifested towards her husband and children, she had shown in years gone by to her mother, who accompanied her on the journey across the plains. That mother on her death-bed, said to this dutiful daughter: "You have never caused me a moment's sorrow or trouble, but have been a comfort in every way, and I hope your children will be to you what you have been to me."

Her trials and hardships increased her capacity for human sympathy and prepared her for the labor of love awaiting her, and which she cheerfully performed, in the Relief Society organization and in other capacities. Patient in misfortune, sympathetic, generous, and helpful to others in sorrow and distress, she bestowed blessings upon thousands less fortunate than herself, in whose hearts her memory is lovingly enshrined.

She not only shared the homage that came to her distinguished husband, but her own life brought to her

many public honors. In the year 1872 she was appointed and set apart as President of the Relief Society of Ogden; and on July 19, 1877 was selected and set apart by President Brigham Young to preside over all the Relief Societies of Weber Stake—the first Stake organization of its kind in the Church. She held that position for thirty-one years, or until July 19, 1908, when she was honorably released because of her advanced years and feeble physical condition. From April, 1888, to November 10, 1901, she served with untiring zeal and marked ability as first counselor to Sister Zina D. H. Young, in the presidency of the Relief Societies of the Church.

It was during this period that she and her associates raised the funds for and built the Stake Relief Society meeting house at Ogden. It was dedicated on July 19, 1902, the twenty-fifth anniversary of the organization, by President Brigham Young, of the Weber Stake Relief Society. Many leading churchmen and general authorities of the Relief Society came from Salt Lake City and all parts of Weber County to attend the dedication. Grandmother Richards presided with her usual grace and dignity, and addressed the meeting with unusual inspiration and vigor.

Six years after this event, and exactly thirty-one years after her selection as President of the Weber Stake Relief Societies, the Stake was divided into three, and because of her age and failing health, she was honorably released as active president, but unanimously sustained as honorary president, of the three Stake Relief Society organizations.

She accompanied her husband on several trips to

New York, Chicago, Washington, D. C., and San Francisco, and on one trip to Alaska, combining business with pleasure. While in New York she obtained much valuable information concerning her immediate ancestry, which enabled her to do considerable temple work in their behalf. As one of Utah's representatives in the International Council of Women, she visited the Nation's capital and there made the personal acquaintance of Mrs. Belva A. Lockwood, Miss Susan B. Anthony, and other ladies of national reputation and leadership. In 1893 she served, actively, as vice-president of the Utah Board of Lady Managers of the Chicago World's Fair and spent several months in attendance upon the great exposition. She honored and dignified every position she held, and faithfully performed the many important public duties devolving upon her.

Long will she be remembered for her personal ministrations to the poor, the sick, and the otherwise afflicted and distressed. To them she gave most generously and cheerfully of her substance and her personal service. Her life exemplified the scripture: "It is better to go to the house of mourning than to go to the house of feasting." The sick, the lame, the deaf, the blind, and those bowed down with grief and sorrow, were all objects of her special solicitude. To assist them in carrying their burdens was the pride of her heart. She neither sought nor desired personal ease or comfort. She seemed to understand that she had been born to serve and serve she must. It has not been, and will not be said of her: "How much did she have, or how much did she leave?" Rather will it be

said: "She devoted her life to her fellows. To bring health, peace and happiness to them was her unselfish ambition."

She had a perfect knowledge of the divinity of the mission of the Prophet Joseph Smith, and often testified of it in the strongest and most convincing terms. There was absolutely no doubt in her mind of the truth, the heavenly origin, and supreme importance of the work that he inaugurated. Many times Grandmother called her children and grandchildren around her and bore eloquent and fervent testimony to the truth of "Mormonism" and the divinity of the Prophet's mission. Upon all such occasions she admonished her posterity never to leave the Church, never to turn from its sacred laws and ordinances, for she knew that obedience thereto would secure salvation and eternal life in the Kingdom of Heaven.

Jane S. Richards lived nearly thirteen years after the death of her beloved husband. She continued her ministrations to the poor, the sick and the afflicted, and the joy that accompanies unselfish service relieved in part the sorrow of separation from her dear companion. In the joyful anticipation of an eternal reunion with him, she passed away at the home of her daughter, Mrs. Josephine Richards West, November 17, 1912, at the ripe age of eighty-nine years.

Her funeral was attended by Presidents Joseph F. Smith and Charles W. Penrose, of the First Presidency; President Francis M. Lyman, Apostles Heber J. Grant and David O. McKay, of the Council of the Twelve; the presidencies of Weber, Ogden and North Weber Stakes, and a large number of bishops and



their counselors. Sister Emmeline B. Wells, president of the general Relief Society Board, and the members of that board were present; also the general presidency of the Primary Associations, with many other prominent Church officials, and a multitude of sorrowing friends.

The speakers were Bishop Robert McQuarrie, Sister Ruthinda Moench, Sister Emmeline B. Wells, Apostle David O. McKay, President Francis M. Lyman, President Charles W. Penrose and President Joseph F. Smith.

Bishop McQuarrie and Sister Moench related numerous incidents in which Sister Richards had figured as a friend to the sick and the destitute. She was "a ministering angel," though she did not wish to bear that title, preferring to be known as "a consistent Latter-day Saint." Neither bad weather nor contagious disease could daunt her spirit or prevent her from visiting the homes of sorrow and affliction. She knew every inmate of the Poor House, and went there often to comfort them. On one occasion—typical of many—a poor lone woman, going to meet her husband and children, was put off the train at Ogden, not having enough money to pay her fare beyond that point. Sister Richards, hearing of it, went to the depot, taking an appetizing lunch with her for the wayworn traveler, and supplemented this act of kindness by raising the money to buy a ticket and sending the poor woman rejoicing on her way.

President Emmeline B. Wells spoke reminiscently of her long association with Sister Richards in the Relief Society, and of the high esteem in which she

held the deceased as a beloved sister in the Church.

Apostle McKay said in part:

“I am unable to speak to you as an intimate associate of Sister Jane S. Richards. I stand before you rather as one of her boys, who has been influenced by her noble teachings. Just as a child I remember her visit and that of her daughter, Sister West, to our Ward, and I shall hold, as long as my life lasts, I hope, the influence of that visit and meeting. It was said of the Savior: ‘He went about doing good.’ I cannot think of a more beautiful eulogy than is contained in those few words. And that is the tribute we pay to Sister Richards—she went about doing good.”

President Lyman said in part:

“I am very grateful to be here on this occasion. I appreciate the virtues of Sister Richards. I have known her a long time, and have admired her noble qualities. She has lived to a great age and has accomplished a splendid work. She has been an angel among women, a ministering angel, one who has been occupied in good deeds all her life, and has been the companion of one of the leaders in Israel. President Franklin D. Richards and she will stand at the head of a remarkable posterity. She has lived out her days. She is one of the noble characters and figures in the Church of Jesus Christ of Latter-day Saints, and will always be remembered as a great woman, one who has been faithful and true to the end.”

President Penrose said:

“I have been acquainted with Sister Richards a great many years, and I can repeat a remark made by one of the brethren, that there is no feeling of death in

these services. When I beheld the remains of this dear sister reclining as if in gentle sleep, and saw how beautiful she looked, and how youthful her appearance, considering her age (for she looked a great deal younger in death than she appeared when I last saw her in life), clothed as she was in the beautiful garments prepared for those who are departing, it seemed to me that it only needed a touch from the hand of Him who is the resurrection and the life to cause her to stand forth in all the strength and beauty of young womanhood, in the glory of her household and kingdom; and I hope to see her, when I meet her again, in that condition. She believed in the doctrine, and I believe in it—in the real immortality touched upon by Brother McKay.

“I know she believed in it with all her heart, and so did her husband, President Franklin D. Richards, with whom I was very intimate for many years. I knew him away back in the early fifties in London. I was with him in the British Mission in 1866, 1867 and 1868, and I labored with him in Weber County. I was with him on many occasions, driving out among the people in Zion; and I have been acquainted with his beloved wife, practically ever since she came to live in Ogden City. I became very intimate with the family when I moved to this place from Logan, to assist President Richards in taking up the work upon the ‘Ogden Junction,’ a paper that was published here, as most of you are aware, for several years, and with which I was identified. I became closely associated with the family of Brother and Sister Richards. She was indeed a ministering angel, as has been said. She was so in my own family. Some of her ministrations among the sick and

afflicted were to my little children. No weather could keep her from going forth from her residence down in the western part of town to my home on the bench, and helping to administer to my little ones. She will always be remembered in my family as a ministering angel. I know of many circumstances which prove the truth of all that has been said concerning her work in Ogden City and Weber County; but I will not take up the time to refer to them. It is sufficient to say that I endorse every word that has been said here today concerning her and her noble character, the splendid spirit she carried with her, the works she performed, the faith she possessed, and the kindness she manifested towards all people, particularly as a loving wife and mother.

“I know something of her care over her sons, one of them our dear Lorenzo, whose death was a great grief to her. But she will meet him and have joy with him behind the veil and in the resurrection. She has had the privilege of seeing her sons, to whom she was devoted, grow up among the people, men of integrity; and the joy of having her daughter Josephine attend her during the last years of her sojourn on earth. This family, the posterity of President Franklin D. Richards, have a strong and tender yearning for each other. They are placing their dear mother in the grave, but there is no feeling of death about it. She has lived out her time on earth, she has filled the measure of her days in honor and usefulness, and henceforth there is laid up for her a crown of eternal life. But this family love each other, they love her, she loves them, every member thereof loves and yearns for every other member, and



sometime they will become quickened with the power of independent life, and if true and faithful and if they sanctify the bodies which God has given them, they shall again be brought together.

“God bless these my dear friends, whom I love and with whom I have been so closely associated so many years, and give them comfort and joy in the knowledge that they shall meet their mother again, not only behind the veil where we all expect to go by and by, but in the morning of the first resurrection, clothed with immortality and eternal life, with glory and with beauty, in the presence of God in the celestial world, entitled to all the blessings and privileges of the Gospel that He has said shall be given to the faithful and true.

“May the Lord help and guide us all and give us power to serve Him in all things, that we may attain to that great salvation; and may we have joy in the thought and hope of the glorious reward that this our dear sister has earned. May the peace of God that passeth all understanding abide with you, through Jesus Christ. Amen.”

President Joseph F. Smith paid an impressive tribute to the life of Sister Richards. A portion of his address follows:

“Many excellent things have been said of ‘Aunt Jane,’ which I endorse with all my heart. They express my feelings in a better way, perhaps, than I could do it myself. I have known ‘Aunt Jane,’ it seems to me, ever since I knew anything. All my life I have had a special regard for her on her own account, and a very great love for her on account of her husband; for he was one whom I loved and still love, a man who inspired in

me the deepest regard for the positive assurance possessed by him of the divinity of his mission and of the doctrine that he promulgated while he lived and taught the principles of the gospel as one of the Twelve Apostles. I never heard any man's testimony that was more convincing, more conclusive, more real, more substantial, than the testimony of Franklin D. Richards with reference to the divinity of the mission of the Savior and the mission of the Prophet Joseph Smith. I loved him for that, and his testimony remains with me; and while listening to the brethren telling the good things they had to say, this thought occurred to me: It would be an honor to any woman to be the wife of such a man.

"It would be an honor to any woman to have the daughter that Aunt Jane bore into the world—I am speaking of Josephine. I have always loved her as a sister, and when I contemplate her fidelity to her mother, unceasing, unwavering, through all her years of illness, my admiration goes up to the very highest point for the integrity of that good girl to her good mother. May the Lord bless her forever for her kindness and affectionate devotion to her who gave her birth into the world. I think it an honor to all the children of Franklin D. Richards that they had such a father, for he has brought some noble men and women into the Church of Jesus Christ of Latter-day Saints, just as true as their father was, as far as they know, and I believe they know sufficient to establish them beyond all peradventure in the testimony that was borne by their father.

"I have been associated for a great many years with Franklin S., and I have known and been ac-

quainted more or less intimately with Brother Charlie, and I have always had the deepest regard and love for them, especially for Franklin, who has been a staunch and faithful defender of the people of the Church of Jesus Christ of Latter-day Saints. He has had the honor of standing for their rights before the highest courts of the nation, and has defended them with ability and with the spirit of love and devotion that no one could feel except he were one of them and deeply interested in their welfare. I trust that the spirit that has heretofore characterized the children of Brother Franklin D. Richards, will ever continue with them, that they may possess the spirit of the Gospel, the spirit of their father and mother, and that they will always be staunch and true, as their parents have been."

In conclusion be it said: Jane S. Richards was a loving and obedient daughter, a faithful and affectionate wife, a fond and devoted mother, a true and loyal friend. A Latter-day Saint in all that the name implies, she has won the crown of eternal life laid up for the righteous and just.

## **WIVES AND CHILDREN OF FRANKLIN D. RICHARDS**

JANE SNYDER, the first wife, was the mother of six children. Their names are as follows:

Wealthy Lovisa	Josephine
Isaac Phinehas	Lorenzo Maeser
Franklin Snyder	Charles Comstock

ELIZABETH McFATE, the first plural wife, died without issue.

SARAH SNYDER was the mother of one child, a daughter named Lucy.

CHARLOTTE FOX: Her children were

Mary Ellen Fox	Ezra Taft Fox
Erastus Snow	Milley
George Albert	Harvey Sellman

SUSAN SANFORD PEIRSON'S children were

Nancy Elizabeth	William Peirson
Albert Damon	

LAURA ALTHA SNYDER had one child, a son named Samuel Jesse.

ANN DAVIS DALLY (No children)

NANNY LONGSTROTH was the mother of

Minerva Edmeresa	Frederick William
George Franklin	

MARY THOMPSON had four children, namely

Myron John	Mary Alice
Wealthy	Wilford W.

SUSAN BAYLISS (No children)

RHODA HARRIET FOSS bore to her husband

Hyrum Franklin	Ezra Foss
Ira F.	Sarah Elizabeth





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